JANUARY 1980

GLAD TIDINGS

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GLAD TIDINGS
JANUARY 1980
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EDITOR

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the president's message

Isabella T. Hunter

The books of the Old Testament tell us the stories of men and women who were the servants of God. To them He promised strength for the task and His presence to uphold them. How much more the promises mean to us because they have been brought into the present tense by the revelation of God in His Son. It is significant for us as followers of Jesus that we be aware of a feeling of the immediate in the teaching of the Master.

When He says, "I am the light of the world," Jesus is saying to us that He is the source of knowledge which men must have if they are to walk aright. His promise is that those who follow Him will not walk in darkness but, on their pathway, there will fall the light of life.

We hear a great deal in these days about the need for giving relief to those who are suffering through hunger, injustice, oppression, exploitation. Deeper even than the hunger of the body for food there is the hunger of human beings for the permanent satisfaction of their spiritual needs. This hunger is not always a spoken need. More often it is an inner longing that cannot be expressed, a seeking for something that cannot be defined. When Jesus says, "I am the bread of life," He offers His Spirit as God present with us, giving us power for righteous living.

"I am the resurrection and the life." This promise was given to all through a woman. In her conversation with Jesus, Martha was given a new dimension to her understanding of resurrection and, down through the years, His followers have also come to the new understanding. We rest in the sure knowledge of Jesus Christ who died and rose again for us. "He is the bridge of life that unites the shores of time and eternity," is the way one writer expresses it.

A ladder is a way for feet to climb. Jesus is a ladder whose foot rests on earth and whose top reaches up to God. We must put our feet on this ladder and go up rung by rung. There is no choice of ways. "I am the way . . . no man cometh unto the Father but by Me." Jesus included in this teaching His comforting picture of the Father's house of many mansions to which He would welcome His followers.

Of the considerable teaching Jesus gave to his disciples in the closing days of His earthly life, we turn most often to the 15th chapter of John's gospel. "I am the vine; you are the branches." Every tree has a root which people do not see. It has no beauty but in secret, in the darkness, the root performs a service for the tree without which the tree could not live. What the root is to the tree, Jesus is to us and His presence is expressed to the world in our branches.

This "I am" goes on to "abide in Me". Then there is a follow-up, an outcome of our abiding, of our being grafted to the vine and fed by its root. If we abide in Jesus, we will claim His promise that we shall bear much fruit in His service.

The most precious promise is that which Jesus gave to the disciples when He sent them out into the world. "Go ye . . . I am with you alway." He does not make reference to the times He has been with us and expect us to go on in the strength of a past companionship. Neither does He ask us to go on in hope of His coming to help us at some future time. We may not always see Him; we may not always realize His presence. The "world is ever near" and "the sights that dazzle" may be shutting out the divine presence. When we are back in the safety of the fold, "Thou God seest me" becomes for us a most cheering and inspiring assurance.

There may be days when we find it difficult to rest on the promises. The skies are grey and all of life may seem to be overcast. For such times there is a special promise, "I will pray to the Father and He shall give you another Comforter that He may abide with you forever". When Jesus gave this promise to the disappointed disciples something happened to them. We look forward a short time and we see these same disciples transformed from rather inarticulate men into eloquent evangelists. They were new men, the forerunners of the many who have served Christ through succeeding years. Some have been great in one way and others have been great in some other way. Think of St. Francis of Assissi who found his avenue of service in serving; John Huss, Margaret Wilson and others who were martyrs; John Calvin and John Knox and others who were great preachers. But not all have been outstanding. There is also that "noble army, men and boys, the matron and maid," of which the hymn writer sang—the many who have lived their service in their daily work. There are those we know who have gone to fields at home and overseas as ambassadors for Christ.

Jesus' promise that the Comforter would abide with us forever was underlined by another that the Comforter would be known to us because "He dwelleth with you and shall be in you". However, we are not likely to benefit from His presence if our lives are busy inns with much coming and going. When Jesus was with His disciples, he taught them by His own actions to seek quiet resting places and He still says to us today, "Come ye apart and rest awhile." Here again is a present tense. It is not "go ye apart" except that we can go apart *with* Jesus. It is with Him that we will find true soul refreshment.

As we stand on the threshold of a new year, our thoughts will go back through the year that is ended. We will remember its joys and successes, but also its disappointments and failures. I pray that your thoughts for the coming year will be bright visions of the ways in which you will be busy about the things of the kingdom, undergirded with hope born of the present tense that is evident in the promises of the Master, whose we are and whom we serve. ●

Estimates 1980

THE IMPELLING MOTIVE "FOR HIS NAME SAKE"

by Clara Hogg

III JOHN 7: "Because that for His name sake they went forth". The third letter of John is written to us as members of the local Church in a day of apostacy.

These brethren went forth for His name's sake. They went forth to spread the Good News; they went forth for God and His name's sake.

As someone has said, "If we are not a missionary we are a mission field"; how true.

No one has ever come near to Jesus Christ or lain with head on His breast as John lay in the Upper Chamber without hearing the heart of the Lord beating with the passion of love for all men. No race can appropriate Jesus Christ to itself alone, saying "He is mine". The heart of Christ throbs with the love, not of one race, but of all races. The person who has listened to the heart of Christ will refuse to pause at any frontier; he will recognize no boundaries in the overflow of that love to men.

It is not merely the destitution of man which impels the church ever forward, but for His sake this universal command to fulfil.

Quoting from the Moderator's message to the General Assembly "eleven straight years of declining membership makes it imperative that we do something".

Perhaps as Christ's followers, we need to be awakened to the sense of personal obligation. Stop and think of the blessings that enrich our lives, which Jesus alone has brought. Gifts of love and healing and mercy.

The savage may own a territory rich in coal and iron and gold, but because he knows not how to sink a shaft, and is too indolent to toil, he lives on the surface, naked and squalid and miserable. If we refuse to sink the shaft we too will be spiritually poor, naked and unfruitful.

Christ said, "Apart from me Ye can do nothing" but with Him the church can go forth in 1980 and sweep over every frontier and possess every land for His name's sake.

Then let us as WMS members and church members go forth in this New Year, and new decade, with renewed spirit and undaunted faith in the power of the Almighty.

Looking at the 1980 Estimates, let us be optimistic, never once thinking that we have an impossible task. We have a great God who can do more than we can even ask or think.

The Finance Committee, in setting the Estimates was faced with a difficult situation between rising costs and trying not to put a larger burden on our members who strive so valiantly each year to make their objective.

If you study the summary of Estimates on Page 7, you will discover that we are faced with yet another increase over last year, largely due to normal operating costs, i.e. rent, heating, taxes, postage, telephone, auditing, painting, etc. Salary increases are necessary to give our workers an adequate income to partially compensate for inflation. Salaries for deaconesses are established by General Assembly. The increments approved last year are still in effect and are supplemented by an allowance for utilities effective January 1st, 1980.

The Board of Congregational Life increased its grant toward travel expenses for the Area Educational Consultants from $6,000. to $7,000. which helps to cover their travel allowance. We have been successful in filling the two vacancies in the persons of Miss C. Simpson to Area 9, and Miss Anja Ooostenbrink to Area 2. It is the responsibility of the Society to provide materials for promotional work done by the Consultants, such as camps, workshops, conferences and necessary supplies, most of which comes from the Supply Fund. The children and youth should be one of the vital concerns of the church.

Grants to our Synodicals are also used for Promotional work. Areas where members are miles apart and travel to Presbyterial or Synodical meetings can be very difficult.

Christian Literature grants is one of the most important part of our work, to make Christian Literature available in their own tongue. It is essential at the present time that we provide Christian reading material to the French speaking population. The Koreans in Japan are eager for good Christian Literature.

Further grants are made to International Fellowship Evangelical students, National C.G.I.T. Committee, Inter-Varsity Christian Fellowship. The total Estimate for Grants is $14,880.

Although it is still necessary to subsidize the Glad Tidings, this is not the greatest concern. The chief concern of the Society is to have a magazine which is informative and interesting to our readers. If every member would subscribe, the revenue would cover the production cost. In 1978 the revenue from the Glad Tidings was $19,273.00 and the cost of production was $27,985. This brings us to the largest item in the budget, our share in Administration with the Board of World Mission since integration in 1972. As a representative on the B.W.M. I have found it a rewarding and informative experience, to learn of the Church's involvement in Canada and around the world. This is one area where we can respond to the Moderator's exhortation.

This is an area where we can enlarge the place of our tent and lengthen the cords and strengthen the stakes and break forth on the right hand and on the left.

Our contribution to the work the Board is doing is $385,000 General and Supply.

In Canada the B.W.M. works closely with Presbyteries in Mission Outreach. Our Society is contributing to the support granted 250 congregations across this wasteland, places which otherwise could be closed. We are happy to learn that a dozen or more have become self-sufficient in 1978 and in each of the past five years.

Much joy has been brought to the ill through hospital visitors we help to make possible.

The W.M.S. has made a substantial Contribution to the work administered by

SUMMARY OF ESTIMATES 1980

	GENERAL FUND	SUPPLY FUND	$	TOTAL
B.W.M.	$355,000.	$30,000.	51 ¢	$385,000.
Salaries	258,000.		34¼¢	258,000.
Education Dept.	35,000.	4,055.	5¼¢	39,055.
Administration	56,450.	300.	7½¢	56,750.
Grants	14,880.		2 ¢	14,880.
Totals . . .	$719.330.	$34,355.		$753,685.

the B.W.M. in the use of our property, namely Flora House, Winnipeg Fellowship House, both endeavouring to touch young lives with the gospel. Prince Albert Fellowship House was sold this past summer due to changing situations.

Kenora Fellowship Centre and Anishinabe Fellowship, although not owned by our Society, we do have a share in providing a worthwhile Ministry to Native Canadians.

The Presbytery of Peace River has recently moved from an "all charges aid-receiving" status to "two self-supporting" and a third well on the way. In 1979 grant requests call for assistance to the amount of $44,268 (including 17,300 for an anticipated Ministry to the Pipeline Construction Crews and others in the N.W.T.) The per member giving for all Church purposes is one of the highest in the church. The reason is that 354 members in 1977 must support five ministers, church buildings and manses with the related expenditures. The Ministry of the Church is to people scattered over large distances and few in number. It is important that we pray for the Peace River Area that members of the pipeline and power dam construction crews will be reached with the Gospel of Jesus Christ and that a spirit controlled witness of the members to the people in the area.

Inner city ministries have been viewed by the Board as ministries for persons with special needs resulting from an inability to cope with the pressures of urbanization and in low income or subsidized housing areas. There is at present an Inner City Committee of the B.W.M. which has responsibility for the concerns of ministry to the inner city.

The Church has a special concern for students in our Universities as they face major decisions that can affect their entire lives. The aim of the Church is to place a Chaplain on the Campus of each University across Canada.

What is being done in Church Extension? When a new development has been approved by Presbytery as a Church Extension Area and as funds permit, the B.W.M. purchases a Church site. It may be a single site, a joint site to be shared with another denomination or a partial interest in a Church Campus site.

During the 70's the Presbyterian Church in Canada established 17 new extension charges and three others are in the planning stages.

Now let us look at Overseas involvement. Guyana is "one of our historic Mission areas" where we no longer have Canadian Missionaries in service but our interest is still there and our Church supports through prayers and grants.

1978 marked the 70th anniversary of work among the Korean minority in Japan. The 45 local churches constantly see to proclaim Christ through home visits and outreach. Gospel news is published monthly in Korean and Japanese. Five Church kindergarten nurseries serve the needs of parent from Korean, Japanese and other ethnic groups. Special contributions from faithful members of our Society made the Yokahama Nursery Project a reality during the last decade. One of the goals of the church in Japan for this decade is to work towards self-support.

The mission work in India has continued since before the turn of the Century. Many faithful workers, whose names are familiar to all of us, have carried the torch made possible by interested members of our Society. The C.N.I. aims to be self-supporting in pastoral and evangelistic work by 1980 and from January 1979 will receive all monies from overseas in the form of block grants, so that all decisions regarding their disbursements to the many and varied services institutions will be those of the Indian Church.

Since 1951 Nepal has become a progressive nation. The Government has embarked on an ambitious programme of National development including education, public health, agriculture, transportation communications, industry, forestry, tourism, trade, etc. This has brought a definite challenge to the Christian Church. A National Church is growing up, not an organized Church as such, but rather groups of fearless Christians witnessing for His sake.

The W.M.S. sent the first two Missionaries to Nigeria 25 years ago, Miss Agnes Gollan and Miss Joan Rochement. Two years later the first General Board of Mission Missionaries were appointed, Mr. & Mrs. Earle Roberts. Several have gone since that time. 1978 was a spectacular year in the life and work of the Presbyterian Church of Nigeria in light of their self-reliance campaign.

The Presbyterian Church in Taiwan had its beginnings in 1865. The first Canadian Presbyterian Missionary, Dr. George MacKay arrived in Taiwan in 1872. In recent years the Church in Taiwan has gone through difficult times and needs our continued prayers. During 1978 plans were formulated for the Ten Plus One Church Growth Movement which began in January 1979 with an aim to increase the communicants' membership of every congregation by 10% every year, so that by 1985 (the 120th Anniversary of the coming of the Gospel to Taiwan) the membership will be doubled.

In 1968 our church sent its first Missionaries to Malawi in the persons of Brian and Elizabeth Crosby as teachers, he in the Theological College and Mrs. Crosby in St. Andrew's Secondary School. It is gratifying to know we had a share in providing scholarships for Rev. David Mphande and Rev. David Chiphangwi, who have now completed their studies in graduate work and are now lecturing in Zambia Theological College. The contribution made by the B.W.M. helps to support Zambia Theological College, construction of manses, administration of costs of Blantyre Synod, Church extension, cost of motor cycles for Ministers, leadership training and support of theological students.

The B.W.M. formed a Committee to determine the order of priority of the various projects and expenditures. This became necessary when it was realized that the income of the church would not be adequate to cover the proposed expenditures.

We wish to commend the Treasures at all levels for their full cooperation and concern for the work of the Society. It is reflected in our increased contributions and the interest in our work.

In this decade let us go forth determined to double the membership of the society and remember the impelling motive is "For His sake". ●

Dear friends,

1979 has been a busy but most challenging and rewarding year. I thought I would like to share with you some of the thanksgivings, joys, sorrows and concerns. It started with sorrow but also happiness in knowing that my Dad had been taken to his Eternal Home just before Christmas. We were thankful for his Christian faith and witness to his Lord, especially during the time of his terminal illness. Our family appreciated the gifts in his memory for St. Andrew's Church, Cobourg, and Changhua Christian Hospital.

The Nursing Department at our hospital has kept me busy with its many challenges, continuing concerns and problems. We now have nearly 300 beds, 80 doctors, 250 nurses and aides, 90 nursing students and 250 other staff. Our occupancy rate has been very high and the number of patients we see in the Out Patient Department is 1,000 on most days.

In March we opened our Pediatric Intensive Care and Complete Nursing Care Unit in honour of the Year of the Child. There have been many admissions already and we are thankful for the dedicated staff there.

In April-May the Board and Chiefs of our Departments were involved in plans for the future of our hospital's service and outreach. Mr. Bill Rice, our previous Administrator, returned to help us to think through and make tentative plans for the next 5-10-15-20 years to develop our present site plus that of the hospital compound where the missionaries used to live. The cost of living has greatly increased and for this reason hospital costs have caused us to increase the patients' fees. Our Community Health, Social Work and Pastoral Care Departments continue to meet the needs of the less fortunate and provide high quality care for those who cannot afford it.

Our concerns for the future are great. We would ask for your prayer support. Dr. Lansborough, our Superintendent, and his wife, who is one of the Chiefs of Obste-

Changhua Christian Hospital

trics, retire in six months, and Dr. and Mrs. Wilkerson, Chiefs of Surgery and Nursing Education respectively, probably will retire within the next year or so. Please pray for dedicated Christian doctors to replace them who will continue to have the same Christian goals and principles before them in serving our hospital. May the Board be given wisdom in these many decisions. We are thankful for the new American doctor and his wife, Alan and Ebie Haslup, who have come to serve in our hospital. Alan is in the Medical Department and Ebie is in the Nursing Education Department.

We started a Nurses Fellowship and, although the group is small, we feel it is still a great help to our nurses. The hospital also started a fellowship which has special meetings twice a month for all the staff and prayer meetings every Wednesday morning at 7:30. I continue to lead our English Bible Study group where many of our members contribute new and stimulating thoughts and our prayer time helps us with our work and witness in the hospital. There is another Bible Study group on Thursdays in Chinese.

The hospital Choir has grown to over 40 and they are thinking of dividing it in two to meet the needs and use the talents of the group. Please pray that many more of our staff may come to accept Christ into their lives this Christmas and that through the witness of our staff many patients will also come to know Christ.

Isabel Anderson from Toronto, a good friend of our family, has been with me since mid-September. I met her in Japan where we visted our Canadian missionaries and saw some of the work of the Korean Christian Church in Japan. It was most exciting to meet the people and see the nurseries that the Canadian Church helped to build. It was rewarding to see how the Koreans are carrying out their challenge of witnessing. We spent three days in Seoul, Korea, visiting United Church missionaries. I was particularly interested in seeing their medical work at Severence Hospital. Having shared with these missionaries many of their concerns and our common interests in service to the Lord, I feel I can better understand their situation and pray more fervently and knowledgeably for them. We remember the people of Korea now, especially during this time of change.

For two weeks in November Diane Petrie, Isabel and I took a tour of South East Asia—as tourists—along with 8 others from Taiwan. While there is much beauty in this part of the world, we saw the needs of the people in the Philippines, Singapore, Kuala Lumpur, Penang, Bangkok and Hong Kong. You can't but feel very thankful for all the great and bounteous gifts God has given us and the many freedoms we enjoy. Probably we did not see the greatest needs but we are daily made aware of them through our newspapers regarding Cambodia and the places where starving people are dying. Thus we appreciate even more the great advances in the economic standard of Taiwan which has continued to flourish even after the critical events of last December. May we ever keep before us the needs of others in many parts of God's world.

Many gifts have been given to us with love—the Child in the Manger—the forgiving love of Christ on the cross—hope in the Resurrection of Christ and the promise of life eternal.

May the gifts we give this Christmas with love include all these from our Heavently Father and may we share them with others. May we become more worthy agents of faith, peace and goodwill on earth and give of ourselves in loving concern for all those whom God loves.

May you have Peace, Love and Joy at Christmas and throughout 1980.

Joy M. Randall

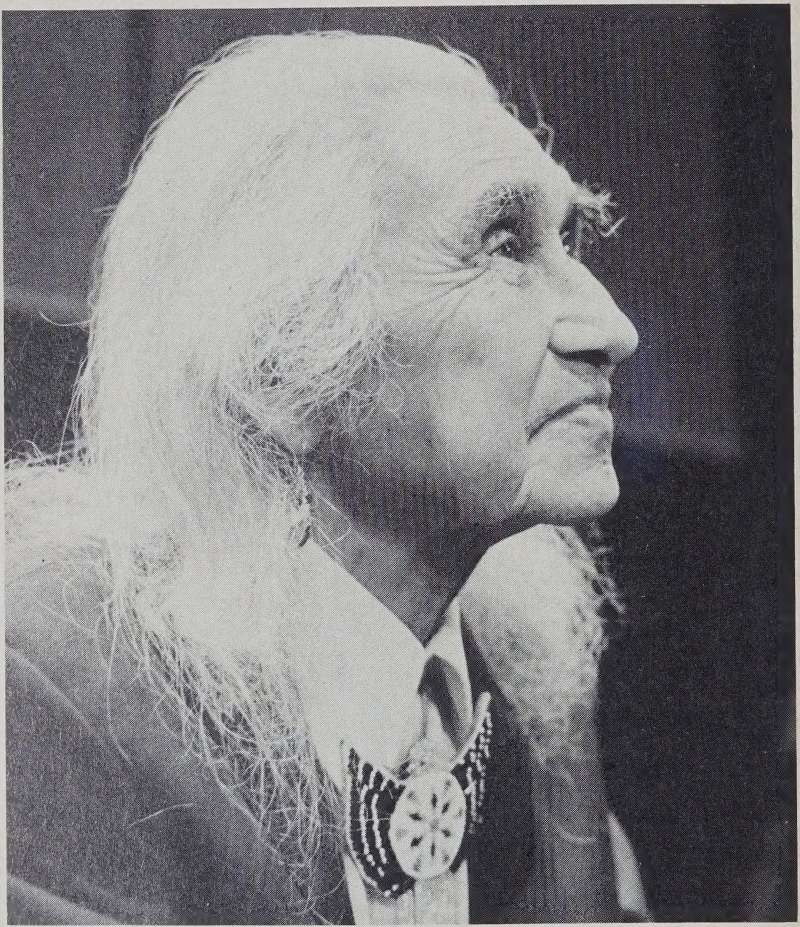
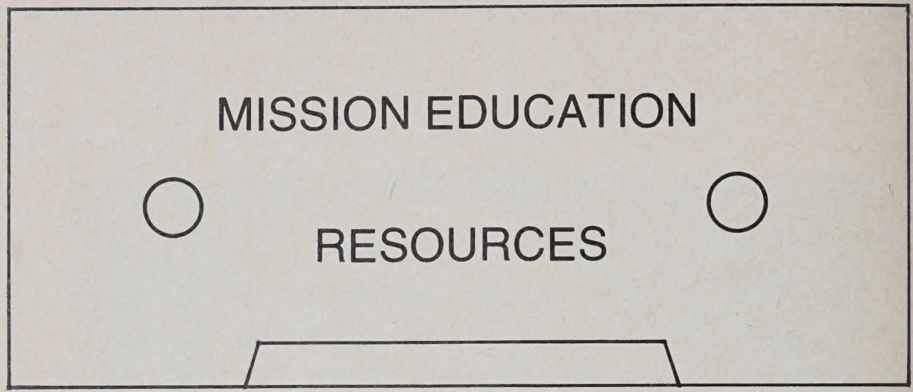


PHOTO OF CHIEF DAN GEORGE BY REMMELT HUMMELEN

"Oh, Great Spirit whose voice I hear in the winds, and whose breath gives life to the world, hear me. I come to you as one of your many children. I am small and weak. I need your strength and your wisdom. May I walk in beauty. Make my eyes ever behold the red and purple sunset. Make my hands respect the things that you have made and my ears sharp to hear your voice. Make me wise so that I may know the things you have taught your children, the lessons you have hidden in every leaf and rock. Make me strong, so that not to be superior to my brothers, but to be able to fight my greatest enemy, myself. Make me ever ready to come to you with straight eyes, so that when life fades as the fading sunset, my spirit it comes to you without shame."

Chief Dan George



MISSION EDUCATION RESOURCES

FILMSTRIPS

All filmstrips come with a printed script, and the sound on a compact cassette and some include a discussion guide.

Filmstrips can be ordered individually at $6.00 each or any six (6) titles ordered at one time for $25.00

(Guide to symbols under filmstrips:
e.g. 15:30—15½ minutes long
C—suitable for children
JH-A—suitable for junior high to adult
J-A—suitable for juniors
SH-A—suitable for senior high to adult
A—suitable for adults)

- **AN-JA-GE' GDOWAT**
  5:55 JH-A
  "Where You and I Meet" the Kenora Fellowship Centre, a place where Indians and non Indians can meet.

- **CARIBBEAN CROSSCURRENTS**
  16:30 A 13:30 C
  The peoples of the Caribbean their diversity of language, race, heritage, religion and music and the resulting wealth of culture. It also captures the lack of unity and growth imposed on the Caribbean by outside interferences.

- **CHINA: TAKE THREE**
  21:35 JH-A
  This is a timely filmstrip with reflections from people who have lived in China or who have visited China.

- **CHRISTIAN MEDICAL CENTRE—VELLORE**
  23:10 JH-A
  The story of the Vellore Medical Centre in India in which the Presbyterian Church in Canada plays a part. This filmstrip traces its growth and development from a small beginning to its present position as one of the great medical centres of Asia.

- **CHURCH FOR OTHERS**
  7:10 JH-A
  Montreal, a bilingual city, a city of many cultures presents many challenges to the Christian Church. This is a story of

how the Presbyterian Church in Canada is meeting some of these challenges.

- **DEVELOPMENT IS FOR PEOPLE**
  12:00 SH-A
  This is an informal discussion of development issues in the West Indies. It expands some of the themes in Caribbean Crosscurrents.

- **JOHN GEDDIE AND COMPANY**
  On the life and work of the Rev. and Mrs. John Geddie, who served the Lord in the New Hebrides, South Pacific, 1846-1872.

- **INTO THE SECOND CENTURY**
  13:00 A
  Provides background information on The Presbyterian Church in Canada Second Century Advance program.

- **NEW BEGINNINGS**
  15:40 A
  Where the Second Century Advance for Christ movement may assist The Presbyterian Church in Canada in its spiritual pilgrimage and expand the Church into new ministries.

- **100 YEARS UNTIL NOW**
  13:50 J-A
  The story of George Leslie Mackay the first Canadian Presbyterian missionary to Taiwan and the development of the Presbyterian Church in Taiwan.

- **PATHS OF OTHERS**
  9:45 J-A
  The Korean Christian Centre, Osaka, Japan, is a community centre from which a ministry of evangelism and social action is carried out.

- **SEAWAY COMMUNITY SERVICES**
  9:30 SH-A
  Several communities in the seaway valley, together with the church and civic groups are working together in a self-help program, deciding what are the most important needs, and how best to solve them.

- **SHARING DAILY BREAD**
  16:00 JH-A
  Many people are starving as a result of a shortage of food on a global scale. The filmstrip gives some insight into the causes and possible solutions to the problem.

- **SUGAR PLEASE**
  15:00 J-A
  Sugar, a daily commodity, which we have taken for granted, places many persons in developing countries in a poverty situation. This resource identifies how Canadians are involved and what can be done about the problem.

- **WHEREVER YOU GO**
  13:40 J-A
  The mission activity of the Synod of Hamilton/London.

- **WITH THE MODERATOR IN THE NEW HEBRIDES**
  A filmstrip on the Life of the Church in the New Hebrides as Dr. DeCourcey Rayner found it during his visit as moderator.

- **WORKING TOGETHER IN AMKHUT**
  8:30 JH-A
  This filmstrip describes the growth of the educational system in the Bhil area in Northern India. It begins with the arrival of Dr. Buchanan and ends with the Indians assuming administrative and teaching roles. Included are descriptions of the hostels, the village schools and the Abey Home.

- **WORKING TOGETHER IN CRETE**
  10:40 J-A
  Crete is a small island off the coast of Greece in the Mediterranean. The Green Orthodox Church, together with an ecumenical team of volunteers is developing new areas of mission. This is their story.

- **WORKING TOGETHER AT GIFU**
  8:00 J-A
  The story of Korean Christians in Japan—their culture—their outreach in one of Japan's larger cities.

- **WORKING TOGETHER AT LIKUBULA HOUSE**
  13:30 J-A
  Malawi—the country of David Livingstone. Since 1969 the Presbyterian Church in Canada has been involved in a program of youth work, evangelism, and Christian Education being carried out at Likubula House. This filmstrip tells that story.

- **WORKING TOGETHER AT TORAN MAL**
  8:35 J-A
  India—a country where the Gospel of Jesus Christ continues to be preached. For 75 years the Presbyterian Church in Canada has worked with Indians at Toran Mal in a program of evangelism and witness—this is their story.

SLIDES

Each slide set consists of ten (10) 2" × 2" mounted slides that will fit in most standard projectors. All slides are packaged in a vinyl sheet together with notes and questions for dicussion.

Sale Price: Special 2 for the price of 1.
Any 2 titles for $4.00
Single copy: $3.00 each
(This offer is good until March 31, 1980 if supply lasts.)

- **M. G. ABEY MEMORIAL HOME, AMKHUT, INDIA**—describes life for children at the M. G. Abey Home. Background information on the establishment of the Home is included as well as a suggested activity.

- **CHURCH THAT REFUSED TO DIE**
  —the story of a small congregation that faced many obstacles yet continued their witness in the community of Chetwynd, B.C.

- **NEPAL**
  —describes the country of Nepal, its present political, geographical and economic state.

- **HOSPITAL WORK IN NEPAL**
  —provides a description of the medical work conducted by the United Mission to Nepal in which our missionaries participate.

- **A PLACE FOR CHILDREN— Four Seas**
  on the program of the Christian Communicare Centre in Port Harcourt, Nigeria.

- **MAKING MISSION HAPPEN**
  —is a tool to help individuals or groups decide on issues they will study and follow up with action. The slides show some examples of mission in which The Presbyterian Church in Canada shares.

- **MISSION HAPPENING**
  —describes how Hopedale congregation planned a mission month. The steps in planning and pictures of displays could help other congregations plan similar events.

- **TYNDALE HOUSE**
  At "Tyndale Neighbourhood House" in Montreal The Presbyterian Church in Canada has entered into partnership with the Anglican Diocese of Montreal to provide a Parish House to meet the spiritual needs of the community.

- **FLEMINGDON PARK**
  "Flemingdon Park Catholic-Presbyterian Worship Centre" located in north-east Toronto serves a high-rise community of 26,000 people.

BROCHURES

"Quick Facts"—this series of brochures gives a brief overview of those areas where the Presbyterian Church is in partnership in mission (No charge)

India
Japan
Guyana
Malawi
Nepal
Nigeria
Taiwan
Canada
Extension
Peace River
Church & University
People in Mission

Order from Board of World Mission

MISSION UPDATE

A new quarterly publication containing mission news, human interest stories, articles, pictures.

24 copies or less no stated subscription rates.
Bulk orders in multiples of 25—single issue, $1.50 per 25
Standing bulk orders—$1.25 per 25.

Order from Board of World Mission.

FILM LIBRARY

The filmstrips by The Presbyterian Church described in this booklet are also available from Communication Services on a rental basis as are other films and filmstrips.

Write: Communication Services

POSTERS

Make your own posters. Mission Poster Kits to provide a closer look at mission work and missionaries and their families in Canada and around the world.
$2.00 per kit
$12.00 per set of seven

India
Japan
Malawi
Taiwan
Canada:
Inner City
Native People
Province of Quebec

Order from Board of Congregational Life.

PICTURES

Sets of pictures from recent church calendars have been collected under the following themes. Ideas for use are included. 25¢ per set.

Africa
India
Worship
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M3C 1J7

AUTUMN CONVOCATION AT EWART COLLEGE

The Ewart College Autumn Convocation was held at the college on Sunday, November 18, 1979. Worship was conducted by the Reverend Gordon Beaton, B.D., Vice-Chairman of the Board of Ewart College. The college choir, under the direction of Mrs. Carol Kessler, B.F.A., provided special music.

Dr. Margaret Webster, B.A., M.Ed., Ph.D., D.D. announced the establishment of three new scholarships:

The Clara Cavanaugh Memorial Scholarship
The Knox Presbyterian Church, Guelph, Scholarship
The Heal Memorial Scholarship

Scholarships were presented by Dr. Margaret Webster, Miss Ina Adamson and the Reverend Professor Irene Dickson.

At the conclusion of the service, a buffet supper for scholarship winners and friends was held in the lounge.

In the evening, Dr. John Congram conducted a communion service in the chapel.

The following scholarships were awarded:

General Proficiency Scholarships (Graduate)
  Clara Cavanaugh Memorial—Lynne Longmuir
General Proficiency Scholarships (Undergraduate)
  The Emily and Francis Dickson Memorial—Janet Robbins
  St. Andrew's Fort Erie W.A. Scholarship—Florence Foerster
  The Ailsa Craig Scholarship—Mary Ella and Colleen Smith
  The Florence Gray Scholarship—Ian Gartshore and Adriana Van Duyvendyk
  The Leonie Pirch Award—Marion Barclay and Ruth Mackenzie
  The William R. and Ada Major Scholarship—Barbara Heaman Molengraaf
Scholarships for Graduate Study
  The A. Campbell Burgess Scholarship—Amy Campbell
  The Heal Memorial Scholarship—Marion Barclay
Community Life Scholarship
  The Elizabeth Scott McKay Memorial—Susan Bates
Academic Scholarships were also awarded for achievement in specific subject areas.
  The Reverend E. L. Garvin Scholarship—Colleen Smith
  The John Stenhouse Memorial—Ruth Dunbar
  The Knox Church, Guelph, Scholarship—Cheryl Weatherdon and Barbara May
  The Evelyn B. and Donald B. Cram Scholarship—Chris O'Reilly and Colleen Smith
  The Isabel Ross Memorial—Janet Robbins
  The Gwendolyn Langford Memorial—Mary Ella
  The Rosendale W.M.S. Prize in memory of Mrs. D.A. McLaren—Janet Robbins

Ten students received a subscription to the magazine JED Share through the Jennie and Bell Hossack Memorial for work done in First Year Field Education.

The Autumn Convocation is a recognition of work completed in 1978-79.●

Nepal comes

The congregations of St. Paul's Presbyterian Church, Hartney, Manitoba and Hartney United Church would like to share with you concerning a joint festive occasion in the life of the two congregations.

On Sunday evening, November, 1979, St. Paul's Presbyterian Church, Hartney, hosted a joint service of a worship of the town's United and Presbyterian Churches. Members of other United and Presbyterian churches and the Roman Catholic Church from the area were also in attendance. The service was billed popularly as "Bertholet Night" in honour of John and Judi Bertholet and their son Eloi and daughter Sherilyn.

The Bertholets who are from the Hartney area have only recently returned home from service with the United Mission to Nepal as volunteer missionaries under the Presbyterian Church in Can-

O

Hartney

ada. John was the maintenance director for the medical project there, a job which involved training of the local people as well. Later he became the technical advisor to the community health programme in addition to his other responsibilities. His biggest project in this capacity was the direction of the construction of a water system to prevent sickness due to contaminated water. Judi worked in health education, teaching the community health workers and the hospital staff how to teach good health practices to the people with whom they came in contact. She assisted John with the water project. Also, she helped teach Nepali women how to read and write their own language.

Both the United and Presbyterian churches in Hartney have been involved all along with the work of the Bertholets in Nepal. Both have made their contributions: members from both congregations kept up a correspondence by letter and both were involved in prayer on the Bertholets' behalf. In addition, in the fall of 1978 they held a joint mission festival for the purposes of education about Nepal and the support of the work of the Bertholets.

Both the United Church of Canada and the Presbyterian Church in Canada contribute workers and financial help to the United Mission to Nepal. In fact, the Bertholets lived next door to Dr. Helen Houston who is the medical director for the medical project and is sent by the United Church of Canada. It was quite appropriate therefore, that this most recent service was of a joint nature. On the evening of November 4 John Bertholet spoke first of all about the faith of the Nepali Church, a church which exists despite it being against the law in Nepal for a Nepali to be a Christian. The four Bertholets then taught all present a simple but attractive Nepali hymn which was sung in Nepali. But most of this first part of the service was taken up by a slide presentation given by John and Judi on life in Nepal and on their involvement there. The presentation was quite exceptional.

The fellowship time in the basement of the church did not include the usual sandwiches, cakes, cookies, tea and coffee. Instead, those present were treated to spiced tea and chapatis, an Indian flat bread. There was also a display of some of the treasures which the Bertholets had brought back from Nepal. The conclusion of the service consisted of a Nepali-style communion with the spiced tea and chapatis instead of cubes of bread and grape juice. Rev. Dr. Marguerite Miller of the United Church and Rev. Douglas Robinson of the Presbyterian Church both took part. We felt that this was a fitting close to the service and an act of unity with all of those present with the Nepali Church and with the United Mission to Nepal. ●

WHO and WHERE

This listing is continued from the November issue

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The Church in Korea

Christianity probably reached Korea via Peking in the seventeenth century, combined with a variety of traditionally western ideas. It is therefore quite understandable that this new teaching has repeatedly aroused the suspicion of the public authorities and given rise to diverse forms of persecution. Yet it was constantly gaining new followers and its contribution to Korean culture is indisputable.

The history of the Protestant churches in Korea began in 1885 with the advent of missionaries from the U.S.A.—Presbyterians and Methodists—who came into the country and spread the Gospel, provided medical aid and introduced western methods of education.

Their work was very successful. The communities grew incredibly fast, and very soon there were a great number of catechists throughout the country. But this evangelization, strongly influenced as it was by pietism, also had its drawbacks, for it frequently resulted in people turning away from this world and hoping for a better life in the hereafter.

Very soon, however, an exceptional blend of religious and nationalistic tendencies emerged under the pressure of Japanese aggression—Japan annexed Korea by force in 1910. The churches were likewise present when a strong independence movement tried to oust the oppressors in 1919, and suffered rigorous persecutions when the movement was subdued.

The twenties and thirties were characterized in Korea and elsewhere by strong social and national revisionist tendencies. These did not, however, meet with the approval of the conservative churches and were indeed condemned by them on several occasions. As a result many social minded people turned their backs on the church—the number of communities and church members fell in those years to about half the original number.

Under these circumstances ecclesiastical life developed, generally speaking, in three directions, towards mysticism, sectarism and ecumenical unity. In 1924 the National Council of Churches in Korea came into being. At the same time a strong missionary spirit made its appearance—Korean missionaries henceforth spread the Gospel in Manchurcia, China, Mongolia and Japan.

During the Second World War a new wave of persecutions began. Loyalty vis-a-vis the Japanese occupying power was assessed by the degree of homage paid to Shintoism. As in Japan, the churches in Korea were forced to combine. Any resistance was punished by imprisonment. It is now known that a massacre of church and lay leaders in Korea in 1945 was only narrowly averted by Japan's defeat.

Yet the tribulations of the Korean churches were still not finished. The country's partition into North and South Korea was accompanied by unspeakable persecution in the north—the churches there have virtually ceased to exist. In the south the relations with the authorities are not always easy.

Under these circumstances the churches, and especially the more progressive ones among them, consider that their particular vocation at present is to continue their mission work in rural and industrial areas and give people a strong sense of their rights and duties in the light of the Gospel. (Reformed Press Service).

OUR FAITH IN ACTION

overheard

MARY: “Have you circled May 30 and 31 and June 1 on your calendar yet?”

MARTHA: “Should I have? What's coming up that I should remember?”

MARY: “The Conference for Presbyterian Women in Ottawa, sponsored by three Synodicals—Quebec and Eastern Ontario, Toronto and Kingston and Hamilton and London. It's the first event of Mission in the 80's, you know.”

MARTHA: “Oh, I *did* hear something—oh dear, is it some of those affairs where they have to find billets for everyone from out of town, and we drive to a church each day for the meetings, and try to find parking, and . . . ?”

MARY: “No, this is all taking place in Carleton University Campus—the accommodation has been reserved already, for 300 people. Cathie Nicoll is to be the Keynote Speaker; and there are to be Interest Groups, and Bible Study, and music, and so forth.”

MARTHA: “Hm'm—sounds like quite a lot of *work*!”

MARY: “They are arranging a tour of the city for us—and in Spring, especially, Ottawa is glorious! And each night there is to be a Coffee-house with music and chatter—it's a great chance to get to know women from different places.”

MARTHA: How much is this going to cost?”

MARY: “If you want a room by yourself, it will cost $75.00 for meetings, room and five meals—three on Saturday and two on Sunday. If you'll share a room with someone, it costs $65.00 each. And for anyone wishing to attend the meetings and have just three meals, the cost will be $35.00.”

MARTHA: "And then we have to get ourselves there—but I guess people from different areas can drive together."

MARY: "Sure! And there's parking available on campus, so that's no problem."

MARTHA: "Well—I guess it will be well worth while; but what about the small groups; d'you think anyone will come from them?"

MARY: "OH! I *do* hope so! I hope there'll be *at least one* woman from every single local group. I once heard of a women's group in a small congregation where no-one felt that she could afford to go to a conference like this, and do you know what they did? They gave one woman a "scholarship" to cover her expenses, so that she could represent them at the conference, and, more importantly *bring back to them* what she had learned. She took her camera along, so they had pictures, too."

MARTHA: "That's quite an idea I must say! What's the theme of this conference, by the way?"

MARY: "OUR FAITH IN ACTION. Cathie Nicoll's addresses on "FAITH" will give everyone the inspiration and background for the "ACTION" Interest Groups which are to be on all sorts of aspects of life in Home, Community and World."

MARTHA: "For example?"

MARY: "Well, under *Home*, for example, there's LIVING WITH PRESCHOOLERS, HANDLING GRIEF, PERSONAL PRAYER AND BIBLE STUDY, and several others; under *Community*, topics like MEETING THE NEEDS OF THE OLDER GENERATION, HOSPITAL VISITING, CREATIVE WORSHIP IN OUR GROUPS, to name just a few; and under *World*, for example, CHANGING TRENDS IN WORLD MISSION, and CHRISTIAN.WITNESS IN POLITICS. There are lots of brochures around—the Presbyterials each got a big package."

MARTHA: "WOW! These are really getting down to serious stuff! And I guess it's time that we Presbyterian women *did* think about these things."

MARY: "Think about them and *do* something about them—*really* put our Faith into Action in these difficult times."

MARTHA: "Right! Well, my dear, I'll circle May 30 and 31, and June 1 on my calendar, and fill out a registration form, and get it away as soon as possible. D'you want to share a room, by any chance?"

MARY: "Love to! If you don't mind a little gentle snoring—at least, I'm told I do; I never hear it!!" ●

NEWS

China invites Jesuits, rehabilitates Muslims

According to the Order's Superior-General, China has invited Jesuit priests to return, 30 years after it closed its doors to them.

An offer that the former Jesuit Aurora University in Shanghai may be re-opened as a French-teaching medical school has been conveyed to the Jesuit Order through the French embassy in Peking.

The offer said that the former professors would be welcome to resume teaching at the school.

China is also in the process of radically changing its policy on national Muslim minority groups.

The Chinese regime has decided to finance the reprinting of the Koran, the Muslim holy book, and has given permission to reopen a Koranic school in Kunming, the capital of Yunnan province.

The decision marked the first time since 1949 that the government has shown such tolerance towards Muslims in China.

In an interview, an imam (religious leader) from the southern mosque in Kunming said that the Bureau of Religious Affairs in Yunnan province had recently decided to allocate funds to publish copies of the Koran.

He indicated that the work could begin as soon as the religious committee for Muslims in Kunming began operating again. The committee was disbanded in 1970 at the same time that the city's four mosques were closed.

Kunming with a population of 900,000, has about 50,000 Sunni Muslims from the Hui minority group. (CCAN)

Development Education Experiment in the Philippines

Manila, Philippines (EPS)—A six-week educational experiment which enabled pastors and church workers to be exposed to situations of poverty and oppression, and to analyse these situations and reflect on them theologically has recently concluded in Manila.

Participants from India and the Federal Republic of Germany joined with development workers in the Philippines in visiting squatters' communities, fishermen's villages, tribal communities and factories. They tried to answer the question how does the struggle of poor communities for a more just and humane society challenge the mission of the church, locally, nationally and world wide.

The programme was organized by the Mission Academy of Hamburg (FRG), in cooperation with the WCC's Commission on the Churches' Participation in Development (CCPD) development education for mission desk of the WCC's Commission on World Mission and Evangelism (CWME) as well as the India Social Institute and the Philippines Ecumenical Commission on Development. ●

wms highlights

B.C. SYNODICAL FALL MEETING

The Fall Meeting of the British Columbia Synodical was held at Dunwood Place, New Westminster, with Mrs. W. R. Bell, president, presiding.

Highlights of the Meeting: Miss Ivy Howard, Educational Consultant for B.C., gave the Devotional on the theme "Why Mission?". A report of the North West Pacific International Mission Conference held at Naramata, B.C. was given by Mrs. K. C. Doka of White Rock.

Guest speakers were Mr. Ne N. Kana, Presbyterian Elder from Nigeria, and Miss Dawn Ross, on furlough from Japan, where she works under the Christian Conference of Asia (C.C.A.).

QUEBEC AND EASTERN ONTARIO SYNODICAL—FALL EXECUTIVE MEETING

The Fall Executive Meeting of the Synodical Society of Quebec and Eastern Ontario was held in Westminster Church, Smiths Falls, in October, with the theme "Aware, Care and Share".

Mrs. A. MacGregor, Vice-President, chaired the meeting. Mrs. J. Gray conducted the morning service of worship.

Three Panel Discussions were carried out. The presentation on Theme Number 1 'Aware' was conducted by Mrs. J. Sansom, Treasurer of Ottawa Presbyterial. Number 2 presentation on 'Care' was conducted by Miss Alene Morrison, Synodical Adult Groups and Associate Members' Secretary, and Mrs. R. D. Ledgerwood, Synodical Treasurer, conducted Number 3 presentation on 'Share'.

It was announced that the Synodical Annual Meeting will be held in Vankleek Hill on April 16 and 17, 1980.

MONTREAL PRESBYTERIAL CELEBRATES I.Y.C.

"TIME FOR SOMETHING NEW" said the President,—and so on Sunday, November 4, 3 p.m. some 160 people gathered at Kildonan Hall (Church of St. Andrew and St. Paul) where children and parents were welcomed by Rev. Wm. Russell in observance of 'The International Year of the Child'. The question 'What does W.M.S. stand for?' was correctly answered by a boy from Ephraim Scott Church (proudly wearing his junior membership pin). Musical items were presented by youth groups from Howick, Chateauguay, and the French Pentecostal Church. Each child participated in the 'building of a tower' supervised by Rev. Joseph Reed. Scripture was read by a member of Maisonneuve Church and a short play entitled 'Moses' was presented by members of Westminster and The Church of St. Andrew and St. Paul. Refreshments were served and the take-home souvenirs were those of small

United Nations flags and a W.M.S. bookmark. Yes, it was something new—and it was a very happy occasion for everyone, including the members of the W.M.S.

MAITLAND PRESBYTERIAL

The Women's Missionary Societies of Maitland Presbyterial met in St. Andrew's Presbyterian Church, Wingham in October.

Mrs. Ross Cumming, Ripley, first vice-president presided. Mrs. Robert Armstrong was secretary.

The theme of the meeting was "The Year of the Child".

Mrs. Donald Gillies, Ripley, introduced Miss Beatrice Scott of Port Elgin, a retired missionary from the Bhil field, India. Miss Scott told of her work there as teacher and evangelist until 1974. She told of conditions and customs there among the Christians and non-Christians. Much of the farming is done by hand; water is carried on the head in vessels. For sickness the non-Christians get the witch doctor for the evil spirits; hot irons are used for some ills. There is a Christian Hospital where prayer and medication restore health.

There is a Christian Home and School for orphaned children, and many natives are now taking places of responsibility which were formerly taken by missionaries. She told of the life of two boys who were given a home there.

NIAGARA PRESBYTERIAL

The North Pelham auxiliary of the W.M.S. held its Fall Thank Offering service in the sanctuary of First Presbyterian Church in October with members taking part in the Thanksgiving worship service and in the social hour that followed. Mrs. Margaret Rice was the organist. Special music by the Treblaires of Fonthill was enjoyed throughout. Mrs. John McLeish of St. Andrews Church, Niagara-on-the-Lake gave a very interesting account, illustrated in the slides shown by her husband, of their travels in South Africa and Kenya. The Rev. Dr. R. Sinclair closed the service with the benediction.

HAMILTON PRESBYTERIAL W.M.S.

In October St. Andrew's W.M.S. in Ancaster celebrated their 100th Anniversary with a special service. In conjunction with The Year of the Child, Mrs. Byron Nevin, wife of the minister, gave a meditation on not letting our children be strangers in our home.

The Rev. Byron Nevin, minister of St. Andrew's Church, spoke on the importance of, and the faithful work of W.M.S. members. Special music was provided by the Ancaster Achievement Senior Citizens Choir.

A 100th Anniversary is surely a milestone in any congregation's life and has been the highlight of the year for St. Andrew's Church.

KNOX, GODERICH

The Women's Missionary Society (W.D.) Afternoon Auxiliary of Knox Presbyterian Church, Goderich report a day to be recorded in history was the observance of their 95th Anniversary.

The members entertained visitors from South Kinloss and Lucknow Auxiliaries as well as other Auxiliaries in the Presbyterial. The President, Mrs. G. Kaitting used the theme hymn "Unto the Hills" for the Call to Worship and opening hymn.

Mrs. C. Edward introduced the guest speaker, Mrs. Derek Nind, Immediate Past President of the Stratford Presbyterial, who gave a splendid talk on "Foundation Steps for an active society".

A brief history of Knox W.M.S. Afternoon Auxiliary for the past 95 years which showed an active Auxiliary constantly working toward the goal "The World for Christ". ●

In Remembrance

Mrs. Betsy Luke
Mrs. Winnifred Tait
Guthrie, Alvinston, Ont.

Mrs. Nell McAlpine
Appin Pres., Appin, Ont.

Mrs. Warnock Bell
Mrs. William (Gladys) Johnson
Elma W.M.S., Atwood, Ontario

Miss Grace Martin
Knox Pres., Belmont, Ont.

Mrs. Jean B. Allen
Grace Pres., Calgary, Alberta

Mrs. Fred (Mabel) Shafe
Mrs. John (Hazel) Storie
St. Andrew's, Campbellford, Ont.

Mrs. R. Martin
Marion Ewart Aux., St. Andrew's
Cobourg, Ontario

Mrs. Mary Wright
First Pres., Collingwood, Ont.

Miss Myrtle Stait
St. Andrews, Fergus, Ontario

Mrs. George Walker
Mrs. John Soldan
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Mrs. Bruce (Bereneice) Ballentyne
St. John's, Pittsburg, Kingston

Mrs. Elsie House
St. Andrews, Kingston, Ont.

Mrs. Lena Cox (nee Barley)
Kirkfield, Ontario

Mrs. William M. Near (Mary Vannatter)
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Miss M. Evelyn Beattie
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Mrs. J. Cordell
Miss Nina McFarlane
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Mrs. Ella MacRae
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Miss Agnes Scobie
Knox Pres., Ottawa, Ont.

Mrs. W. L. Clow
Mrs. Elmer Durst
Mrs. Archie McQueen
St. Andrew's, Owen Sound, Ont.

Mrs. J. (Alice) Duby
Pres. Church, Rockwood, Ont.

Mrs. R. A. Embury
Mrs. Anna Keith
Knox Church, St. Thomas, Ont.

Mrs. Margaret Cook
Mrs. Ruth Hardick
Paterson Memorial Ch., Sarnia, Ont.

Mrs. L. H. Sinclair
St. Andrew's Pres., Sarnia, Ont.

Mrs. Mae Hillebrecht
First Church, Seaforth, Ont.

Mrs. Janet McCowen
St. Andrew's, Scarborough, Ont.

Mrs. Robert White
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Miss Elizabeth Anderson
Mrs. Dorothy Andrews
Glenview Pres., Toronto, Ont.

Mrs. Lilian Marshall
Cooke's Pres., Toronto, Ont.

Mrs. Neil Smith
Knox Pres., Walkerton, Ont.

Mrs. E. Krebser
West Lorne, Ontario

NOTICE

Monthly Offering Envelopes	$.50/set
Thankoffering Envelopes	$1.65/pkg. of 50

Dime Cards and Mite Boxes are no longer available.

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada

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FEBRUARY 1980

GLAD TIDINGS

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KATHLEEN HUMMELEN
EDITOR

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New Churches in Tainan

by Ted Ellis

The Presbyterian Church in Taiwan is enjoying increased growth again after more than ten years of slow growth in the number of churches established, and an apparent decline in total membership. At the end of the Double the Church Movement in 1965 there were 868 congregations; today there are 1,007. Much of this growth has taken place in the cities in the past five years. How has it come about? Tainan Presbytery gives us an example.

To give a little background—in 1975 the Rev. Chi Te-huei, part-time executive secretary of the Presbytery, began to think and talk about planning for growth. Plans took shape slowly, but by early 1978 the Presbytery accepted a goal of 70 congregations and 20,000 members by the end of 1980. This increase of 6 congregations and almost 5,000 members would be our way of thanking God for His goodness to us these past fifty years.

Tainan is one of 16 Presbyteries in the Presbyterian Church of Taiwan. Its boundaries include Tainan City (pop. 600,000) and all but two municipalities in Tainan County. In 1978 there were 64 congregations, 23 of them in the city with a total membership of 15,172. ("Membership" as used here includes communicant members, their baptized children and inquirers.) While Tainan City is growing quite rapidly, rural areas of the county have a decreasing population with a disproportionately large percentage of children and old people. Rural congreations tend to be small and find it difficult to be self-supporting. City and near-city congregations are larger and financially stronger. All but one of the congregations are Taiwanese speaking. The exception speaks Mandarin Chinese.

Historically, the Presbyterian Church in southern Taiwan began in 1865 with the arrival of Dr. James Maxwell of the English

Presbyterian Mission. In 1896, the year after Japan took possession of Taiwan, the Presbytery of the South was formed. In 1931 this Presbytery was divided into four: Takao (Kaohsiung), Tainan, Chiayi and Taichung. Together they formed the South Synod. This was dissolved in 1951 when the General Assembly of the Presbyterian Church of (all) Taiwan was formed.

Many church growth articles on Taiwan claim that by 1965 most denominations, including the Presbyterians, had plateaued or had begun to decline. This statistic for the decade 1966-1975 suggests, however, that in the Tainan area there was a continued sustained effort to start new churches. This effort, true of other areas as well, is likely a contributing factor in the new growth in overall membership since 1975. A 1979 seminary graduation thesis shows that, although the number of inquirers declined markedly between 1965 and 1975, the number of communicant members actually increased each year.

Since 1975 one rural congregation has been closed, one amalgamated with a nearby, larger congregation, and two daughter churches once they became self-supporting, chose to be independent congregations not belonging to the Presbytery.

In setting goals, most members of Presbytery felt that there must be new congregations to serve new districts and that congregations should also aim to grow larger in order to evangelize and serve their own neighborhoods more adequately. Large congregations have the resources to serve the community in a variety of ways, and are less subject than small ones to pressures from outside.

But how high should the goals be? Some people felt that we must not be too ambitious partly because of fear of failure, and partly because of the tremendous amount of hard work that goes into building a new congregation. People did raise their sights to a goal of an average of 2 new congregations per year and a total of 20,000 members. The 20,000 could be reached by the end of 1980 if each active communicant member were to lead one person to Christ.

To go forward requires planning. The rural exodus of the past fifteen years plus the growth of Tainan City made it obvious that efforts should be concentrated in the city. But where? Members of Presbytery asked for information from the City Planning Department so as to understand what districts would be opened up for what kind of development at what time. Existing congregations were invited to become "mothers" for the projected new congregations and have usually chosen the location in which they would work. But the financial burden of establishing new congregations is usually too great for any single congregation to carry alone. So it was agreed that a mother congregation would provide leadership and core members for the new congregation, money to rent premises and a stipend for the seminary student or pastor heading up the work.

However, for the purchase of land and construction of a church building, the new congregation would be given permission for six months to appeal for financial help from other congregations in the Presbytery.

A congregation begins either as a "preaching place" with the guidance of a supervising pastor appointed by the New Church Committee of Presbytery, or as an "aid-receiving congregation" under the guidance of a mother church. As soon as possible the new congregation appoints a steering committee of its own members. When it has a minimum of 30 communicant members, 2 elders and 2 deacons and can support a pastor financially it becomes a "self-supporting congregation".

Within these overall guidelines, most of which were also followed before 1978, new congregations have started in several different ways:

1975 Ui-kok Street—East Tainan. Pastor Hsu resigned from an established congregation and offered to start a new one. Other pastors paid his salary out of a special offering of one-fortieth of their salaries (over and above their tithe). The congregation borrowed Mandarin church facilities and are now building their own building. Sunday morning attendance averages about 90.

1976 Hu-kiong—East Tainan. The Evangelism and New Church Committee of Presbytery started services in a rented house. Then a member of an established congregation gave 250 ping of land (9,000 sq. ft.). A seminary graduate was appointed to continue the work and core members came from South Gate Church. Construction of the church building is now beginning. Average Sunday morning attendence 30.

1977 Kong-eng South Tainan. A church nearby but closer into the city started an outdoor Sunday School. Then the chairman of the Presbytery Evangelism Committee who was engaged in institutional work, took pastoral responsibility. It meets in rented quarters. Presbytery has now appointed a full time preacher. Average Sunday morning attendance 30-35. Sunday School 25.

1978 Hok-hoa—South-west Tainan. South Gate Church has taken responsibility by renting a store front, appointing one of its own young people who is a seminary student and providing some young people and a few adults to help. The student has been particularly creative and energetic in children's and young people's activities. Average Sunday morning attendance 10. Sunday School 100.

1979 Eng-hok—near the city centre. This is a church for the blind. A group of blind Christians has long wanted its own premises and one of their number left money for a building for them in his will. Bin-chok Road Church has offered to serve as the mother church.

—Lam-hng Street—North-east Tainan. Bin-chock Road Church has bought a house there, now under construction, and plans to begin a congregation.

—Seng-san Road—South-east Tainan. Thai-peng keng Church has bought two houses under construction and plans to start a congregation.

1980 Khoa-sai ke, North Gate and Trinity churches are planning to start congregations, probably in West, North-west and North Tainan.

In conclusion, Tainan Presbytery is an example of how God works through denominational structures when one man in a position of responsibility shares his concern for church growth with others of like mind. In this case the organizational structures have helped give shape and strength to plans as well as providing for flexibility of approach. These structures have also provided a means for sharing the vision for growth throughout the whole area. A sense of celebration, worship, dedication and witness reached out into the whole Presbytery in June, 1978 when 2,400 members gathered in Tainan for a Presbytery-wide united service of Holy Communion. This year the General Assembly "Ten Plus One Movement" for 10% growth per year in each congregation has considerably reinforced the goals already set by Presbytery.

Once the goal of doubling the number of congregations and members between 1954 and 1965 was reached there seemed to be less urgency about winning people to Christ. Since then young people have not grown up in an atmosphere where it was the constant and normal thing to be inviting non-Christian friends and relatives to learn about Christ and believe in Him. Also in our now prosperous society people feel their need of God less. We will likely reach our goal of 70 congregations but more of us need to learn the joy of sharing our faith if we are to reach the goal of 20,000 members by December 31, 1980. ●

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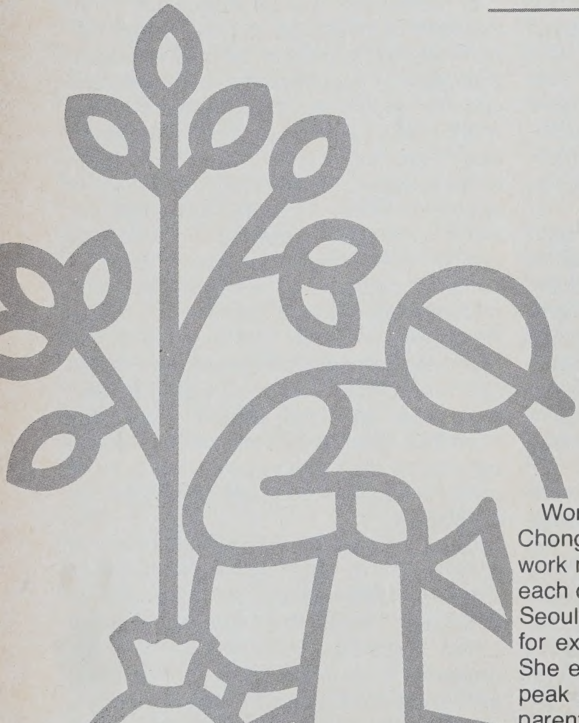
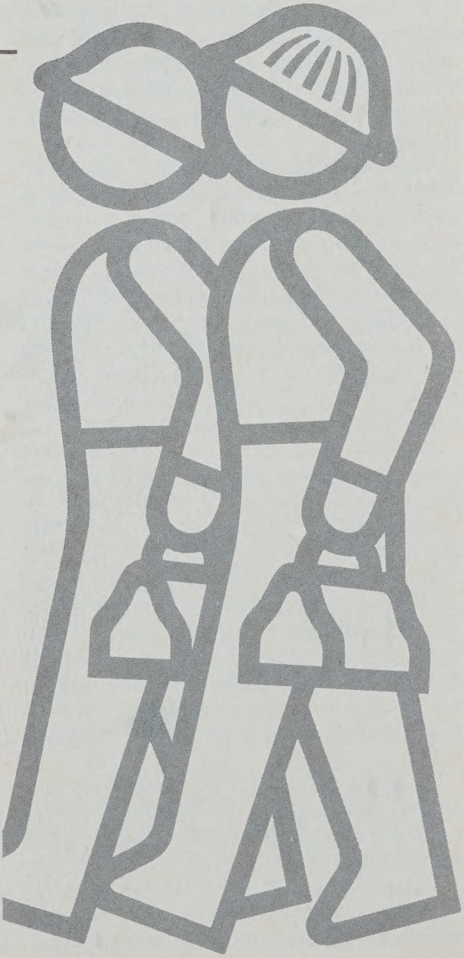


by Mary Morris

Work—how important is it? For Min Chong Suk, a Korean textile labourer, work means survival. Min works 13 hours each day as a sewing machine operator in Seoul's Garment District, making clothes for export to North America and Europe. She earns $42 per month, but during the peak season can earn up to $167. Min's parents and four brothers and sisters depend on Min's wages to keep them alive. (The South Korean Office of Labour cites $162 per month as the minimum liveable income for a family of five.)

The textile factory where Min works is crowded and full of dust. The labourers suffer from bronchitis and neuralgia.

RK



Wages are determined by volume of work completed, so there is no time to rest. Although company profits may rise, workers' wages are not increased, and the rising cost of living means that the same wages buy less and less food.

Min finds her life unbearable. "We work longer hours than regular persons, twice as long as them. Why are we so poor and never able to escape? No matter how our skills improve, no matter how hard we work, our lives have not been changed. Life is becoming worse day by day."[1] ("Making a Living", Ten Days)

Employment is a critical global issue—it affects the people of both the developed and underdeveloped nations. The shortage of work is basic to the problem of poverty. Without a paying job, those like

Min cannot afford to buy food for their families. Education becomes a luxury beyond the means of most, and medical attention, even when most desperately needed, is impossible to afford. Most of the world's unemployed and underemployed persons live in underdeveloped countries where welfare, social assistance and pension programmes are non-existent. To be unemployed, or to be without an adequately paying job is to face death.

In 1975, 5% (33 million) of the world's working age population were unemployed. Youth and women are hardest hit by unemployment. Urban areas have a higher rate of jobless people than does the countryside.

However, 38% of the working age population (250 million) were underemployed in 1975. Underemployment occurs in cases such as Min's when an individual receives insufficient income to provide for basic needs. Add to the underemployment figure the elderly and young who must depend on the underemployed for food clothing and education, and it is not difficult to understand why 600 million persons today suffer from extreme malnourishment.

Canada too, faces the employment issue. One quarter of the country's population lives on or below the poverty level. Of these 5 million people, nearly 2½ million are working people and their families. These are the underemployed—seasonal workers, low wage factory labourers, and part time workers. The remaining 2½ million persons living in poverty conditions are mostly single partent families, the elderly, and the physically and mentally handicapped, most of whom are unable to work.

Many of those who are employed face worker injustices such as unfair wages poor working conditions, or discrimination on the basis of race or sex.

"Maria, aged 40, is a sewing machine operator who used to work for a Montreal sportwear contractor on piece-work rates. During her first week, she was asked to work from 7 a.m. to 7 p.m. to fill rush orders. She should have earned about $220, however, her employer gave her $125 and told her she should be grateful because of high unemployment. Two months later she was still working the same hours for the same pay. When the foreman discovered she was thinking of complaining, she was fired with no cheque for her final week's work."[2] (Migration Today, Issue 24, W.C.C.).

Any effective reduction in unemployment and underemployment means fundamental changes in national economies and in the global economy. Present barriers to increased employment must be examined critically, and if at all possible, altered in order to meet the needs of people.

Perhaps the most obvious barrier to employment is nations' ineffective use of their natural resources. Numerous Third World countries export their raw materials such as metal ores, bauxite, sugar cane and coffee to the industrialized countries for manufacturing, rather than processing the materials at home. The same countries purchase the finished products such as sugar, aluminum, steel products and processed coffee at high prices. Manufacturing, of course requires a large volume of jobs, jobs which are needed desperately in Third World countries where unemployment is sometimes as high as 50%. Canada too, exports valuable raw materials and imports the finished products which it could manufacture within country.

To alter this state of affairs means to consider the real needs of people, then provide local industries which will simultaneously provide fair employment, produce useful goods, and utilize available natural resources. This is not an impossible task.

Automation is another barrier to increased employment. Manual labour is replaced by machines to increase profit and efficiency. In Canada alone, several thousand telephone operators lost their jobs when computerized units were installed to facilitate direct-dial long distance calls. One must ask if increased convenience is sufficient cause for increased unemployment.

The transfer of multinational corporation operations from a high-wage industrialized country such as Canada, to an underdeveloped country which offers cheap labour is often the cause of job scarcity. It is true that such a move provides employment for persons in the underdeveloped area, but workers are often subjected to exploitative working conditions and extremely low wages. Meanwhile a large labour force in the original country of operation joins the rank of the unemployed.

"Noranda Mines, a Canadian mining multinational, has reduced its Canadian mining workforce by 2000 since 1975, while overseas employment by Noranda rose by almost 60% in the same period."[3] (Ten Days "Making a Living")

Workers' rights are a major consideration within the employment issue. The Universal Declaration on Human Rights includes the right to work, to fair wages, and favourable working conditions are a basic right of each individual. Labour unions, although still weak or prohibited in many areas of the world, have had a part in bringing workers' rights to the attention of employers.

Work is invaluable to us. It fills our time, it makes us productive human beings, and it should enable us to feed and clothe ourselves. However, we have seen that mass unemployment, underemployment and exploitation of workers means that millions of people suffer, often needlessly.

The work issue, like all pressing issues, requires a great deal of thought and action on the part of many people.

ideas for study & action

1) Share in a bible study of Exodus 1-2. This is the story of the Israelites in Egypt. Look at the role that work plays in the story. What does God see as acceptable and unacceptable in the treatment of labourers. Who had power over whom? What were working conditions like for the Israelites?

2) Identify professional and non-professional workers in your congregation who are labour union members. Arrange a tour of one of the work places followed by a discussion with union members about work issues experienced in that plant or office.

3) Survey the labour scene in your community. Study a local situation involving lay-offs, strikes, plant closures or industrial accidents, etc. Determine the causes and depth of feeling about the issue by speaking to persons who are or were involved in the situation you are studying. Decipher any Third World connections that may exist.

4) Learn more about the employment issue by reading the Ten Days for World Development material called "Making a Living". It is available from your minister.

Shanti Solomon: A Profile

Long before the women's movement was a force to be reckoned with, conflict and tragedy in Shanti Solomon's own life sharpened her awareness of the oppression she shares with her Indian countrywomen and with women all over the world.

"The cause of women is always closest to my heart," she says, speaking out of some 25 years' experience of helping women to win their rights in church and society.

Now at 59, when most people are winding down their responsibilities, this slightly-built, softly-spoken woman from Uttar Pradesh still shoulders a huge share of ecumenical work and planning.

As Executive Secretary of the Fellowship of the Least Coin—the international ecumenical prayer movement of women—and of the Asian Church Women's Conference, she's a seasoned traveller and speaker. Her allies and opponents receive equal courtesy and attention. She responds to questions with disarming directness. And her warm smile puts the unconfident at ease.

Pacific experience

The destruction left by the Second World War dramatically influenced the direction of Shanti Soloman's life. In 1956 she joined a Christian reconciliation team visiting women in the devastated countries of the Pacific. "I saw people living under plastic sheets because their homes had been demolished by the war. They had nothing but the first thing they wanted to rebuild was a church."

That experience strengthened Shanti's resolve to unite Christian women in a world-wide fellowship. The result was the Fellowship of the Least Coin, founded by her so that women everywhere, rich or poor, could set aside the least coin of their country for a common fund as a token of their prayer and desire for reconciliation.

Over the last 23 years Shanti has seen the fund grow to a spectacular 200,000 dollars annually. Coordinated through the WCC it finances emergency aid, leadership training and development projects aimed especially at bettering the position of women.

Excitement overshadowed

The exciting early days of the Fellowship were overshadowed for Shanti Solomon when her husband died after only eight years of marriage. The future looked bleak until 1961, with the chance of a full-time synod job, and later the work closest to her heart, as women's organizer with the United Church in North India.*

Travelling around the dioceses, Shanti Solomon was angered and saddened by the plight of the women she met—mostly under-educated, under-privileged, with no say in their own lives. "I remember hearing men laughing at their wives and daughters because they didn't understand what Parliament was. We were fighting to give women a chance . . ."

Though from an educated background herself, Shanti saw mirrored in the lives of the women she visited, much of the pain and powerlessness she too had suffered. Pressed to follow in her mother's footsteps, she had started her working life as a teacher. But on her marriage, as is the custom in India, she was forced to bow to the authority of her parents-in-law who decided she must give up her career.

Bitterly disappointed at "being made to live a dependent life", she determinedly sought a new outlet for her energies in voluntary work, organizing seminars for pastors' wives to help them understand church structures and feel more involved in their husbands' jobs.

Shocking discovery

However, more difficulties were in store for her. Her husband's death meant that suddenly, Shanti lost the status that comes with being a married woman in Indian society. Instead she found herself alone and without money of her own—more vulnerable than at any other time in her life. "It was humiliating and shocking to me to discover that people respected my husband's position—not me as a human being."

Characteristically, she stresses that many other widowed women in India face an even worse predicament. "If, like many others, I had been semi-literate and unable to support myself, my parents-in-law would have taken my husband's money and belongings and I would have become their servant for the rest of my life."

What this time of grief and isolation meant for her Christian faith Shanti expresses quite simply: "To find another companion as close as my husband is very difficult so I have learned to rely on God as my companion."

Her own experiences have underlined her conviction that the churches must become involved in championing the cause of women. And in 1970 her long efforts to build cooperation on this front between the different Protestant denominations in India bore fruit with the setting up of the All India Council of Christian Women. The first national ecumenical body of its kind, the Council initiates education, health and social development schemes run by Christian women for the wider community.

Undeterred by disinterest

Shanti remains undeterred when she runs into opposition from women who don't want to learn new skills. "Sometimes those who are comfortably off say: 'Let the men do it'. But then every woman doesn't have their type of life."

Inside the church as well as outside, she admits women still face an uphill struggle. The dowry system, she says, though beginning to die out, is still supported by churches in parts of India and some even accept a slice of the dowry. Divorce, which is permitted under the Christian Marriage Law, remains taboo in practice. A woman's right to be ordained is recognized in principle but the decision is left to each diocese.

Shanti affirms the need to nourish a strong Indian identity for her country's Church. She believes that fellowship among Asian church women can contribute enormously to the discovery of this new Asian identity and to a richer relationship between men and women in the church. And as a leader of the Asian Church Women's Conference she is full of ideas for strengthening links with the Christian Conference of Asia and with regional and world ecumenical women's groups.

Somehow Shanti Solomon still finds time to be active in a secular women's group, a bible study circle and in her own local church in Delhi. Will she retire soon? "I don't know. My friends say I can never keep quiet." The day she does, the struggle for women's rights and the whole ecumenical movement will be much the poorer. ●

from One World

** The United Church in North India (Presbyterian and Congregational) was the fore-runner of the ecumenical Church of North India.*

the challenge for

by Priscilla Padolina

The striking character of Asia is marked by the diversities that are manifested in the cultures, races, religions and ideologies of its people. Social attitudes and practices vary, most of them are influences of outside domination. In spite of these diversities, there are common threads that run through the very fabric of people's lives. Throughout the ages, because of their historical past, they have gone through a variety of experiences—of exploitation and oppression. Their lives have continued to be marred by all kinds of social, economic and political difficulties. There is, however, a common struggle that binds them all—the struggle to be free, the

Asian Women

struggle to be human again! And the struggle continues.

In a region that is changing so rapidly, "development" has now become a theme of governments, international bodies, voluntary agencies and churches in their attempt to help alleviate the plight of the suffering masses. To raise the standard of living, to increase economic growth—these are only a few of the noble and well-intentioned programmes. But alas, the very aspect that has far more lasting value has been lost sight of, the "human" aspect. The gap, which they had tried to bridge, has continued to widen, and only a privileged few have reaped the benefits of a better life. The harsh realities of hunger, poverty, ill health, congested housing in slums, ignorance, fear, hopelessness, still prevail among the so-called "target groups". As a result there is growing unrest, discontent and distrust among the people. The daily news we read and hear around us confirms this reality. Although it is true that both men and women are involved in the struggle for survival, women find themselves at the bottom of the heap. They have been left out on the fringes and have become " consumers" of the decisions made for them by men.

Although a small minority in the region, the Christian Church, does have *a significant role to play in helping to free people from the grip of injustice and inhumanity wrought by mankind among itself. This is the challenge that confronts the Church today and we must be able to meet it*. If we believe that the Church should be the prophetic voice to address the suffering of the people and work towards the needed changes to alleviate this suffering, we need to take stock of ourselves. Do we have the genuine concern to know what goes on around us? Do we have the courage, the power, to be that voice? How can the Church witness to the love of Christ for all humankind, to the liberating power of God in the situation where we find ourselves: for do we not also believe that Christ came to give life so that all may have it abundantly? To create a society where individuals can discover and enjoy a new sense of dignity and worth, the Church needs women and men of great faith, who have a genuine concern for the other person, who have the sensitivity to know what needs to be done and who are willing to take the risks involved in carrying out this mandate. For commitment requires a high cost.

More than half the people in our

Church are women. The number is great indeed, yet they have been the long-silent majority. Their voice has been quelled because of the culture conditioning that women have to go through. Society expects them to be passive. But they cannot remain silent any longer. Theirs is still the untapped human potential which, if discovered and developed, could help them rise above their present level. There is need to help them discover themselves first, and to recognise that they do have worth. There is need to develop their self-confidence to make them responsible participants in building a better community.

As *Asian Church Women* we have a mammoth task before us. But let this not overwhelm us. We must first become aware of our mission to bring the liberating, freeing love of Christ to all. We must first of all know who we are, whether we ourselves are convinced of our responsibility towards others. Let us look around us and take stock of the situation, what is wrong with the social structures and what we, as Christian women, can do, alone and together. What are the resources we possess, as well as the limitations that could block our efforts? Sometimes we feel content with the way things are going. It is much easier to be comfortable and leave everything in its own place. It is much more trouble to rock the boat, so to speak, and so we retreat and become silent and let things go on as they are. It takes courage to go beyond our comfortable setting, to get to know how the other woman on the other side of the fence lives, what her hopes and frustrations are and what she expects from life. It takes a lot of courage to even find out whether she herself is aware of the injustices she is subjected to, whether she is aware that life could be better for her. To do this could sometimes cost us our position, our prestige, a risk which most of us may not be willing to take. We have a responsibility to question the conditions that imprison human beings in a dehumanising way of life, to dig into the root causes of the injustices, and to become involved in finding a way out. Perhaps we could also take stock of the factors that hinder us from carrying out our Christian responsibility. Let us cast aside our differences and try to accentuate the common elements that can strengthen us to fight our cause. We may not be waving the same coloured banner, nor marching to the same beat. What matters most is that we have common cause for which we are striving and fighting together.

We, Asian Church women, can become a stronger force if we seek to identify our allies, have faith in one another, stimulate and inspire one another and build together. No doubt each of us is made differently—something to be thankful for—each one is endowed with skills, abilities and gifts different from one another. But the combination of all these different talents can be an effective force to bring about the needed change we are aiming to achieve. Let us discover links with the needs and hopes of women in our region, and across the boundaries of church, culture and caste. For the Christian church, to be alive and fulfilled, needs dedicated Christian men and women.

An inspiring message in the significance of the Fellowship of the Least Coin has struck me. A coin by itself is small, almost insignificant, and has very little or no buying power at all. But when put together with other coins it can have great value and power. Likewise, we Asian church women can have the strength and power if we join together in our mission to build the Kingdom of God on earth, that all may enjoy the fruits of justice, peace and love. ●

VIOLENCE in the home

by Kathleen Hummelen

Family violence—we see it on TV, we read it in the paper. The sensational and the extreme cases always get this coverage. We react with horror or pity or anger, but it usually involves those with whom we are not acquainted and so those emotions pass as we turn the channel or the page.

Congregations, however, are now being challenged to study the issue of "Violence in the Home" with particular reference to wife battering and child abuse. The basis for such study is a paper produced by the Board of Congregational Life. The Rev. Terrance Ingram researched and wrote the section on Wife Battering, while the Rev. Rod Ferguson prepared the section on Child Abuse. Both collaborated on the third part of the paper entitled, "The Church's Response".

"The family," the report states in its introduction, "is under a great deal of pressure in today's world. At times the effect of this pressure is violence—physical, emotional and spiritual. The frequency of such acts of violence is greater than is generally admitted in society. The tradition of the sanctity of the home makes the whole topic taboo. This paper is intended to open up the subject for understanding by concerned Christians, and hopes to offer some concrete suggestions for action." The report goes on to say that the church needs to acknowledge two things:

1. that violence exists in the home, including the homes of church people, and
2. that the church has a role to play in im-

proving the quality of family life which can help to decrease the incidence of such violence.

In order for us to even come to the point where we can acknowledge these, we need to be willing to explore some of the social realities that exist and question many of the assumptions we've made about family situations involving violence.

When it comes to questions of violence in the family, I was about as naive as one can be. As a child, my perception of "child abuse" was symbolized by the piece of hardwood flooring kept over the kitchen door. I can remember it being used only once; an occasional, but well-placed, hand was usually more convenient! As a married woman, I really couldn't comprehend partners in marriage wanting to physically abuse each other. Anger, yes—but not "beating". And if one were in such a situation, why not leave? So you can imagine the shock I had when I started hearing about situations, and meeting victims of wife battering and child abuse. But in order for me to really try to understand these situations, I first had to struggle through my own feelings of disbelief and disgust. It was only then that I could start listening to those involved.

For those not interested in an in-depth study, the report will make interesting and easy reading. For those prepared to undertake a journey in self-discovery, social awareness and caring action, the paper provides the signposts to get you underway. In the following sections you will get an idea of some of the areas which are explored in the report.

WIFE BATTERING

One of the greatest problems facing the beaten woman is society's tacit acceptance of these acts of violence. "An Englishman's home is *his* castle" is a saying which still applies to much of the Western world. The corollary of this statement is that a battered woman must have done something to deserve her beating.

The incidence of wife-beating does not seem to depend upon socio-economic factors. It does appear that unemployment and/or chronic unemployment increases wife abuse but yet, there is a significant number of such acts of violence in middle and upper-middle class homes.

In one study it was found that 81% of husbands who physically abused their wives were themselves beaten as children or witnessed their mother being beaten. It would seem that this pattern is substantiated by the results of other studies. Thus the experience of physical violence during younger years is likely to increase the incidence of conjugal violence in later years.

Violence occurs almost exclusively in the home. There are several reasons for this fact. The home is the nucleus for the family. Inside the house, husbands and wives are free from social control. It is a 'protected' area and as such there need be no harmonious facades. Further, as this is the home territory, neither combatants have anywhere else to go. This is where they live and so conflict intensifies until resolved or released in some other manner (eg. separation, divorce, violence).

Physical abuse is the most often cited form of violence. This includes black eyes, broken ribs, bruises, and strangulation. Verbal abuse follows, usually in the form of obscenities and personal attacks on the wife's character. Violence with a weapon such as a knife, gun or baseball bat is third. And the fourth type of violence is sexual abuse. The ultimate abuse is murder. Statistically, one-fifth of murders are committed by spouses. It has been suggested that about 50% of homocides involving a wife could have been avoided with proper intervention as they were preceded by repeated beatings.

There are a number of contributing factors which lead to violence. Some often serve as the 'triggering mechanism'. One survey lists nine such factors in decreasing order of importance: argument over money, jealousy, sexual problems, alcohol/drugs, conflict over children, unemployment, wife's desire to work outside home, pregnancy, wife's drinking or drug taking.

Women have stated a number of reasons for remaining with a physically abusive male: a hope for reform, no other place to go, a fear of reprisals, complications with children, economic dependency on the male, fear of loneliness, and fear of societal stigma. A significant proportion of women do report their victimization to police authorities, but a majority find this experience less than satisfactory. In many cases, police avoid arresting the male and suggest that the battered woman try to 'make up' or explain to her, her rights to make a citizen's arrest. A number of women do not call upon the police during these crisis episodes. There remains a fear of reprisal or the desire to shelter children from seeing their father apprehended by the police. There is also, for some, a basic lack of faith in the response of law enforcement to such situations.

The need for change can be found in several areas:

—The marriage relationship needs to be fundamentally understood as a relationship where violence is totally unacceptable.

—The violence in our society, much of which is considered acceptable, needs to be eliminated to ensure the cessation of violence between spouses.

—There is a general need to equip children and parents with techniques to cope with and resolve the inevitable conflicts of family life.

—The economic system needs to be made more equitable—eg. better pay for women, full employment, etc.

—The criminal justice system needs to eliminate its implicit tolerance of wife-beating.

—Research is needed to determine the social and psychological conditions which lead some parents to be cold and distant rather than warm and loving. These findings need to be translated into programs to assist such parents.

Child Abuse

"A child batterer is a particular kind of person: a person who is without empathy for the child and who is therefore unable to see the child as a human being. . . . He cannot feel for the child. Furthermore, he does not understand the limitations or capacities of childhood. . . . Child batterers, even though they come from different walks of life, different religious backgrounds and different classes, almost all appear to hold a hardcore belief in authoritarianism. That is, a dominant belief that authority within the home must never be challenged."

This paragraph, from *The Battered Child in Canada* by Maria Van Stolk, is a classic description of the abusive parent in the context of the "Battered Child Syndrome". Recent studies show that there is no one monolithic profile of the abusive parent. Up to 30 profiles have been developed which run from the quoted description to the parents, who seeing their child run out in the street, are so frightened that they shake the child with force enough to cause brain or eye damage. In this case, simple ignorance about the fragility of the child has resulted in physical abuse.

Intervention in cases of child abuse is essential. Battery does not occur in single isolated instances, but as a pattern of continuing assaults of increasing severity, sometimes resulting in the death of a child.

Because of the repetitive nature of child abuse, reporting is seen as essential so that abused children can be identified in order to prevent further abuse or deaths. Mandatory reporting laws now exist in every Canadian jurisdiction except N.B., P.E.I., and the N.W.T. But the legislation varies considerably in relation to who must report, which agency receives the report, the intervention responsibilities of the receiving agency, the immunity from civil liability granted to the reporter, the penalty for not reporting, etc.

There is no simple solution to the development of prevention services. Prevention by means of public education and intervention in high-risk situations before the fact is the long-term answer.

Any comprehensive social programme aimed at the prevention of neglect and abuse should include, at the very least, training in child rearing, counselling, household management, relief services and emergency child care services in crisis situations.

There is a basic need for family life education and other programmes designed to help people learn to parent. This one service the church should be able to provide for its people, and, indeed, is endeavouring to do so. We should also encourage such programmes in schools so that all children are given the opportunity to learn something about parenting and child development.

The Church's Response

Congregations, as God's people, can be increasingly sensitized and mobilized for supportive, therapeutic community life. (i.e., emergency shelter, temporary child care, and encouraging friends and neighbours in conflict to seek help through church and community resources).

Churches have a unique avenue to minister in a preventative way to family violence by sponsoring Marriage Preparation, Marriage Enrichment (and equivalent) groups, Parenting and Family Life groups/seminars.

Our people can continue to tell television networks, producers of movies and book publishers that meaningless violence is unacceptable.

Whenever possible, the church can press for just economic policy and equality before the law. Our concern for equality should be reflected in our own churches. (Women are accepted as full equals on boards, sessions and in pulpits).

In approaching the issue of child abuse, there has not been enough emphasis on prevention. The root cause of the problem needs to be recognized. A good working hypothesis is to see the cause of child abuse not as an individual thing, but as a social phenomena. At its root lies the way in which we *as a society* view children, the way in which they are integrated and treated in our society.

There are two powerful, pervasive myths at work in our culture in regard to children. One is that "childhood is the best time of life". We tell our children that all the time. The other is that "Canadian society is child-oriented". These two myths hide a harsh reality. We have little respect for children. We discriminate against them at many levels. They are an appendix to, not central to, life in society. Abuse is, simply stated, an extension of that discrimination. We need to ask ourselves what our social priorities are and spend our money accordingly. What, in the long run, will provide the most social good; jet fighters or day care and other support systems for parents and children.

We recognize the importance of early childhood in the development of the person. But what do we do about it? What support do we give parents in child rearing in those crucial first three years of life? Think what we may about unemployment and the unemployed, what is it like to be brought up in a home facing this circumstance? What is it like to be brought up in inadequate housing?

To what extent do these social problems affect the occurrence of abuse of child or spouse? Abuse occurs because society does not give the family priority. Support systems are just not there for parents and children in need or under great pressure. What is needed (and this is important for the church to know) is more than professionals working on the problem. What is needed is a broad-based mobilization of community resources, including parents and children, to extend knowledge and support systems. We need a willingness to examine where we are and where we are going in our social priorities and be prepared to adjust them.

The church needs to be involved in this process, for its own sake, and for the sake of society.

Note: The material in the sections entitled "Wife Battering", "Child Abuse", and "The Church's Response", is extracted from the report, "Violence in the Home". For copies of the full report or further information contact: Board of Congregational Life, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

在日大韓基督教会

Dear Friends,

CHRISTIAN GREETINGS on behalf of those for whom there is "No place in the Inn."—

As we contemplate the meaning of Christmas, we realize that in the world, and particularly in our part of the world, there are many for whom there seems to be no place. We think of the mountain and tribal people of Taiwan—strangers in the land of their ancestors. We think of the suffering people who are aliens in the land of their birth—the Tamil people in India, the Koreans in Japan and others. We think of those who are "branded" by the society of which they are an integral part—the 'Buraku' people in Japan, citizens of their own nation yet bearing the burdens of discrimination. These are among the suffering peoples of the world.

The real question which we face is: Is there a place for them to be?

When Christ came into the world, He came into a real situation, a real world far removed from the artists' drawings on Christmas cards, and Bible story books. From the days of His birth, He suffered—there was no place for him in the village inn, nor in the world of which the village was a part. But the very fact of the conditions of His birth is reason for hope—that the others who are at present suffering the same rejection might be received into His community, the community inaugurated by the announcement of the coming of the Kingdom of God.

Here at the Research-Action Institute for Koreans in Japan (RAIK) we have had another busy year. We were involved in holding the Fifth National Consultation for combating discrimination against Ethnic Peoples in Japan in November, focussing on the theme: "Let's Widen our Fellowship of the people in combating Ethnic Discrimination". Major activities under this theme looked in detail at questions of clarification of the basic issues, the legal status and future of Koreans in Japan, the Education problems, Social Service for Koreans in Japan, and the UN International Declaration on Human Rights and how it will affect Koreans in Japan and the problem of labor and discrimination.

About four hundred attended, including Koreans, Japanese and other nationalities, representing 96 institutions and local action groups. It was something of a mountain-top experience, allowing us to see with much better perspective. We have been emphasizing the formation of local action groups located in cities and towns, and we have now connected these in an effective network. RAIK offered its services, and the meetings were held in Kawasaki, where Church and local leaders showed their dedication which resulted in a very successful meeting. A follow-up meeting was held in Nagoya on the 25th, with 40 people gathering to evaluate the general meeting. In a sense it was an epoch-making event.

On the personal side, I am happy to report that we now have a full-time valuable staff member in the person of Mrs. SATTERWHITE, Hisae. Her husband has come to Japan to assist the National Christian Council of Japan's concern with human rights questions in Korea. Mrs. Satterwhite is working with us under the International Subsistance Service Workers Programme of the United Presbyterian Church in the U.S.A. We have greatly missed the services of KIM Song Won who left us early in the year, and therefore are overjoyed at the appointment of Mrs. Satterwhite to work with us in the RAIK office.

Mr. BAE Jung Do is heavily involved in the on-going responsibilites of maintaining the RAIK operation, collecting materials, and giving advice to action groups throughout Japan. There is an interesting story in connection with his purchase of a house. When he applied for a loan at one of the Japanese banks, he was refused on account of his being a Korean. With the cooperation of friends of RAIK, pressure was put on the bank, and as a result of the adverse publicity, the bank changed its mind. Now it has not only granted Mr. BAE his loan, but is encouraging other Koreans in Kawasaki to borrow money for their housing needs.

In October, I was honored to be invited to attend a conference in Taiwan, dealing with the needs and claims of the minority tribal people there. Along with the conference at which I was one of the theme speakers, I was also able to make visits to tribal Churches, talk with the pastors and people there concerning the Christian witness among them, and the kind of discrimination which they suffer at the hands of the majority Chinese groups on the Island. Although I spoke in Japanese, many were able to understand what I said even without the interpreter who tranlsated into the mountain dialects. I could tell by the faces of the mountain people that we shared the same burdens, and left with a feeling of hope for our co-operation in the struggle for justice and acceptance.

We face the end of the present year and the beginning of the new one thankful for the continuing blessings which God gives us, and for your prayers for and interest in the work of RAIK and our people here. We on our part remember you in your work and various struggles. May God bless you in this Christmas season, and in the first year of the '80s. In the words of a favorite carol, "Ye who now will bless the poor shall yourselves find blessing". It is that blessing which we crave for you in this season.

Yours sincerely,
Lee, In Ha,
for the RAIK staff

SP

ACE

by Barbara Eisen

How comforting
To see our earth,
As centre of
The universe.
Or, if the universe
Could be
Consisting only
Of our galaxy

But galaxies
Ad infinity,
To me, that's
Too much mystery,
In a black void
Forlorn we swing,
A small and
Insignificant thing.

I better turn
Away and see
The microcosmos
Inside me.
Alas, the same
Complexity,
Exist there
In abundance.

Each particle
Splits and divides,
And still another
In there hides.
You can go on,
There is no end.
It drives me nearly
Around the bend.

Let me accept
With humble mind,
The place God made
For all mankind.
And trust that
We are in His hand
The stars the planets
And our land.

The All Afric

The All Africa Conference of Churches is a pan-African fellowship of churches which confess the Lord Jesus Christ as God and only Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of God and His Son Jesus Christ.

The aim of the AACC is primarily to keep before the churches the demands of the Gospel pertaining to their life and mission in evangelism, leadership development, witness to society, service and unity.

Membership is open to all churches which subscribe to the constitution and bylaws of the Organization. There are currently 115 Protestant, Orthodox and Independent member churches and Christian Councils in 33 countries, representing some 60 million African Christians.

Structurally the AACC is headed by an

onference of Churches

Assembly comprising delegates from each member body, which meets normally every five years to review the work of the Secretariat, set new policy directions for the Organization and elect General and Executive Committees to carry on the work in the interim period. The Secretariat, headed by a General Secretary, is situated at the AACC Headquarters in Nairobi, Kenya, with a Regional Office in Lome, Togo.

The first AACC Assembly was held in Kampala, Uganda in May 1963, when the Organization was formally constituted. But discussions about a pan-African church body began in Ibadan, Nigeria, in 1958 when the first ever meeting of African churches on the continental level was held. The Kampala Assembly was therefore the result of several years of preparatory work.

The founding of the AACC, little more than a week before the creation of the Organization for African Unity, was a tangible indication that the churches of Africa were determined, in the post-independence period, to contribute to the unity of Christ's body in Africa and of African people as a whole—as well as to find joint approaches to the problems of the churches, many of which were themselves being transformed from foreign missions into national churches.

The second AACC Assembly was held in Abidjan, Ivory Coast, in 1969 and the third in Lusaka, Zambia, 1974.

The work of the Organization is executed from the Secretariat, through 5 departments. They are Faith and Selfhood of the Church or Theology Department, Department of Development and Service, Department of Information, Communication Training Centre and Refugee Department.

The Theology Department assists the churches in their search for an authentic expression of African Christianity. It helps the churches to cope with the current problems of evangelism and to respond to the new challenges for renewal, such as more relevant patterns of evangelism and new directions in theological training. The Department is currently planning several regional workshops on church music, toward the production of an African hymn book by 1980.

The Department of Development and Service is responsible for helping the churches to become aware that development in the total context is essentially part of their mission. It provides opportunities for member churches to come together and share views and experiences, evaluate their work and determine new directions for development. It sensitizes churches on the dangers of dependence and the need for self-reliance. The Department has several sub-units, including a youth programme, church, family and society, urban/rural industrial mission and a Sahel programme. In its Sahel programme the Department seeks to promote further collaboration among the churches in that region in developing programmes of land preservation and utilization, livestock breeding, nutrition and community health care, following the disastrous drought five years ago. In these efforts cooperation between Christians and Moslems is encouraged in the spirit of mutual respect and appreciation for each other.

The Information Department reports, interprets and promotes the work of the

AACC and member bodies and disseminates information throughout the AACC constituency and worldwide. The aim is to contribute to a more effective flow of information and ideas among African churches and between the churches and the wider community. The Department produces a quarterly Bulletin which is a forum for discussion of relevant issues in the church; a monthly newsletter and occasionally books, pamphlets, press releases and other publications.

Through the Information Department, the AACC recently initiated on Africa Church Information Service, with the cooperation of the Lutheran World Federation, the World Association for Christian Communication, and the World Council of Churches. It brings out a weekly bulletin of news and features, under the name All Africa Press Service (APS).

The Information Department also assists the churches in developing effective communication strategies.

The AACC Communication Training Centre offers regular courses in communication production training with emphasis on radio. The Centre also conducts multimedia workshops throughout the continent for the churches and other interested groups. Its facilities include a fully equipped radio studio control, film and photographic production equipment and some accommodation for staff and students.

According to the United Nations and the Organization of African Unity figures, there are some four million refugees in Africa, half the world's refugee population. This alarming figure represents people who have been displaced by serious tribal, social, religious and political conflicts in independent Africa as well as white racist domination in Southern Africa. African churches have taken the refugee problem as one of the great challenges to their mission and have set up programmes of assistance for refugees. The Refugee Department coordinates these programmes in 18 countries, endeavouring to provide necessities—food, shelter, clothing, medical care—and assisting refugees to adjust to their new environment, through social and pastoral counselling, education, training and settlement loans. The AACC serves as enabler to member churches. The AACC and WCC do most of the fund-raising for this programme.

In support of the struggle to eliminate human rights violations and white racism and minority rule in Africa, the AACC undertakes programmes for building awareness on human rights and liberation issues among African churches and people. These programmes are coordinated by the General Secretariat, through its Office of Social Questions and International Affairs. In this area an attempt is made to conscientize the churches and ordinary Christians about the church's primary vocation, which is to serve persons rather than structures, and of the need to reappraise the Gospel message of liberation for the broken victims of injustice in society. The AACC gives spiritual, moral, political, diplomatic and material support to the Liberation Movements and through the major international councils contributes to Africa's collective demand for positive and meaningful measures to end colonialism and racism in Africa.

The AACC also takes seriously its ministry of reconciliation among the churches, peoples and nations of Africa. The Organization's best known effort in this regard was its role in the Sudan Peace Talks in 1972, which brought to an end a 17-year old civil war between the Moslem North and Christian South of that country.

(The Presbyterian Church in Canada, through the Board of World Missions, provides financial support for the AACC.)

"O Love That Will Not Let Me Go"

by Ninette Di Gangi

I have just mailed four Valentines—three to San Francisco and one to Belleville. February 14th hasn't had much place in my life for many years but these special occasions give me a reason to send a card to four little girls to remind them that their grandmother loves them and misses them. I try to get cards that will amuse and interest them. The message inside is also important because their mothers read the verses to them. Do you know how hard it is to match an interesting outside with a meaningful inside?

That's not just a problem with cards but also with people. What we see on the outside is not always indicative of what goes on inside. A neighbour of thirteen years, whom I thought I knew well, waved to me one Friday as we both backed our cars out of the driveway and the next day I found out that she had driven to a relative across town, parked in the garage, closed the door and ended her life! She had celebrated her fiftieth birthday the night before with family and friends, was outgoing and a regular church goer, and seemed to have no serious problems. Neither her husband, her children, her family or friends really knew how she had felt inside. I have begun to look at my neighbours and friends more carefully, wondering what burden they are carrying, what sorrow is breaking their hearts, what unknown depression could be driving them to the brink of despair. Sad to say, I have no human way of finding out the secrets of the heart.

Jesus looked at the men and women of His day and He didn't just see the outside. He discerned their thoughts and He understood their situation—and He was moved with compassion, a compassion that acted. He touched the leper and made him whole, he touched the blind and gave them back their sight, unstopped the ears of the deaf, restored a woman to her senses, a dead son to his weeping mother, a brother to two desolate sisters. He forgave the adulteress, accepted a Samaritan, restored a Peter and appeared a second time to convince a doubting Thomas.

Jesus' concern reflects the Father's love, a love that never fails. In our disappointments, delusions and despair, we need to remember this divine love. It is ours by right because we are members of His family. It cannot be taken away or lost—He has promised never to leave us nor forsake us. Regardless of how alone and desolate we may feel—feelings are not to be trusted! Our faith is based not on our feelings or even on our experience—but on the sure word of God. His promises are true. His love was sealed with the sacrifice of His Only begotten Son. Such all-encompassing, sacrificial, everlasting love is ours—a gift to be received—and shared. As our Church starts out on a program to double its membership in the next ten years, may our goal be more than numbers. May it be a sincere heartfelt desire to share this inestimable gift of God's love in Jesus Christ with the lost and the despairing of our generation.

The Gospel and Culture:

As the Christian Faith spreads to all parts of the world, there is now a strong awareness of the important relationship between the Gospel and the cultures of the different peoples of the world. Three major Christian conferences have recognized the significance of this issue, in recent years. In Bangkok, Thailand, the conference on "Salvation Today" said in 1973: "Culture shapes the human voice that answers the voice of Christ". In 1974, the Lausanne Congress on "World Evangelization", spoke of "the rise of Churches deeply rooted in Christ and closely related to their culture . . . Because man is God's creature, some of his culture is rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it is demonic." The Fifth Assembly of the World Council of Churches in Nairobi in 1975, declared that "Despite all of our cultural differences . . . we affirm and confess Christ together, for we have found that He is not alien to any culture and that He redeems and judges in all our societies."

These and many others are significant voices summoning Christians to reflect seriously on the relationship between the Gospel and culture. The following observations are only a general outline of what otherwise needs much more space for fuller treatment. We use 'culture' here to mean the pattern of human life in response to the environment. This pattern is expressed through the arts, technology, human institutions, religion and so on. Culture is man made, and it also makes man culturally. It is temporal and generally in the process of change.

On the other hand, the Gospel can be viewed as God-given. But it was given in a particular cultural setting, that of the Jewish people nearly two thousand years ago. However, shortly after the Ascension of our Lord, the Gospel was thrown open to peoples of other cultures, on the day of Pentecost. The account of this momentous occasion is well known, from Acts 2. The arrival of the Gospel in other cultures is described in wonder and amazement: " 'We hear them telling in our own tongues the mighty works of God.' And all were amazed and perplexed . . ." (Acts 2:11 f.). Here lies the clue to the relationship between the Gospel and culture, namely the hearing and understanding of the Gospel "in our own tongues"

This means that from the day of Pentecost onwards, the Gospel traverses one culture after another. No culture can monopolize the Gospel since it is public property. But the Gospel needs culture because it cannot be proclaimed in a vacuum, and people respond to it negatively or positively within their cultural milieu. It is culture which helps them to understand the Gospel, to articulate the Gospel, the communicate the Gospel, and to celebrate the Gospel. When the Gospel encounters a given culture, if there is a human response in faith, then Christianity evolves within that context, being the re-

a living issue

sult of both the Gospel of Jesus Christ and the culture of different societies. For this reason, we must recognize the validity of different forms or expressions of Christianity throughout the world.

While the Gospel needs culture, the Gospel has also an impact on culture. The Gospel must judge and save culture; it must exorcise cultural demons and sanctify cultural values so that the Gospel and culture may mutually benefit each other. This aspect of the relationship is readily observable in the societies in Africa, Asia, and the Pacific where the Christian Faith was introduced in the last two hundred years.

One attitude adopted by missionaries in these new areas of Christian expansion, in effect told the people that unless they are culturally circumcised according to western culture, they cannot be saved. This is like what some Jewish Christians told Gentile believers (Acts 15). But the Spirit of God guided the Jewish Christians so that at the Council of Jerusalem, it was decided not to burden Gentile believers with Jewish culture. However, many Christians in the southern regions of the world today, still suffer under the heavy burden of cultural conditioning from western Christendom. This acutest in the areas of Church architecture, worship, music, art, theology and structures. Local cultural values and tastes have often been suppressed, in preference for imported ones from Europe and America. Consequently there is today, a rebellion against what some people consider to be cultural imperialism in the Church. At the same time there are genuine and creative endeavours to put the Gospel into local cultural settings. This process is causing some apprehension on the part of those who feel too protective about the Gospel. But for others it is a promising development which gives the hope that truly indigenous forms of Christianity are emerging in the southern regions of the world.

Only when the Gospel is firmly rooted in the cultural depths of the southern regions, will we come to the point in Christian history, at which all the peoples of the world will share fully the riches of the Gospel and of their cultures. They will then teach one another, correct one another, sustain one another in Christian fellowship. Culture knows no eschatology to which it may take humanity. Only the Gospel has an eschatology for both man and the whole creation (cf. Rom. 8:19-21). In this case, the Christian is a cultural pilgrim and not a settler, moving with his cultural baggage towards the eschatological goal of the Gospel. At best, culture can only equip us to hear the Gospel and answer the voice of Christ when He calls us corporately to himself, out of and within our different cultures. (RPS)

(Canon Prof. John Mbiti comes from Kenya. At present he is a lecturer at the Ecumenical Institute in Bossey, Switzerland).

wms highlights

GLENARM, ONTARIO

Glenarm W.M.S. celebrated their 85th anniversary in October with Rev. Walter Jackson of Oshawa, a former minister, bringing the message of the evening. As ombudsman for the Durham Board of Education, working now with problem children, he spoke of the many difficulties facing the youth of today and their families, as they appear in juvenile court. Many former members and friends of other churches enjoyed a warm time of fellowship. The youth groups of Glenarm Church presented the scripture text of the parable of the loaves and fishes in pantomine.

ST. ANDREW'S CHALMERS, UXBRIDGE

The Women's Missionary Society of St. Andrew's Chalmers Presbyterian Church celebrated its 100th anniversary with a special service in September.

The service was conducted by the president, Mrs. David Clark, who expressed a very warm and cordial welcome to well over 150 ladies who had gathered to mark this historic occasion.

Mrs. Fred Clark introduced the guest speaker, Mrs. Mariano Di Gangi who took as her theme "The Importance of Women in the Church".

She reminded the large gathering of the fact that God can use women in the building of his church. The one indispensable woman in history was Mary the Mother of our Lord. God has given to women many "firsts". It was a woman who first knew that the saviour was soon to be born. It was another woman, Elizabeth, who first proclaimed the Good News.

Women have played an important part in the history of the church, especially in the work of missions. The large percentage of missionaries are women.

She then told the gathering of what many young women are accomplishing today in and for the Kingdom of God. It was a moving and inspiring address as she continued to emphasize how much can be accomplished by the women of the church.

After the service the entire company adjourned to St. Andrew's Hall which was beautifully decorated for the occasion.

ST. ANDREW'S, ANCASTER

In October St. Andrew's W.M.S. in Ancaster celebrated their 100th Anniversary with a special service. In conjunction with The Year of the Child, Mrs. Byron Nevin, gave a meditation on not letting our children be strangers in our home.

The Rev. Byron Nevin, minister of St. Andrew's Church, spoke on the importance of, and the faithful work of W.M.S. members. Special music was provided by the Ancaster Achievement Senior Citizens Choir.

A 100th Anniversary is surely a milestone in any congregation's life and has been the highlight of the year for St. Andrew's Church.

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MARCH 1980

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The address "The Role of Christian Women in Nation-Building" was delivered by Miss Onum at the 1979 Annual Women's Guild Conference.

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EDITOR

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Celebrating 25 years

by May Nutt

At the 80th General Assembly of The Presbyterian Church in Canada in June 1954 a recommendation was approved "that The Presbyterian Church in Canada accept the invitation of the Foreign Mission Committee of the Church of Scotland to cooperate with the Church in the mission of that Church in Nigeria, West Africa."

Two young women of the Women's Missionary Society (WD), Miss Agnes Gollan and Miss Joan Rochemont were our first missionaries in Nigeria, arriving on November 20, 1954.

It was mutually agreed between the Presbyterian Church of Nigeria and the Presbyterian Church in Canada that exchange visits be arranged to celebrate the 25th Anniversary of the beginning of our association with the Church in Nigeria. The Presbyterian Church in Nigeria sent a group of six Nigerians—Rev. Akanu and Mrs. Otu, Dr. Akanu Obiam, Miss Ako Oku, Mr. N. E. Nkoma, and Mr. Ukohana I. Onwuka—to Canada. This group visited a number of Synods across Canada to share with Canadian Presbyterians in the month of October 1979. The return visit of Canadians to Nigeria was arranged for November when Dr. Kenneth and Mrs. McMillan, Rev. H. Morris, Rev. E. Roberts, Rev. R. Talbot and I went to Nigeria. It was a great privilege to be part of the team that went from our church to Nigeria. Those who greeted us in Nigeria often referred to the celebration as "the occasion of the silver jubilee of mission relationship" with the Presbyterian Church of Nigeria.

Mr. Talbot and I were assigned to visit the Presbyteries of the North and Lagos while the other two teams visited more traditional areas of work.

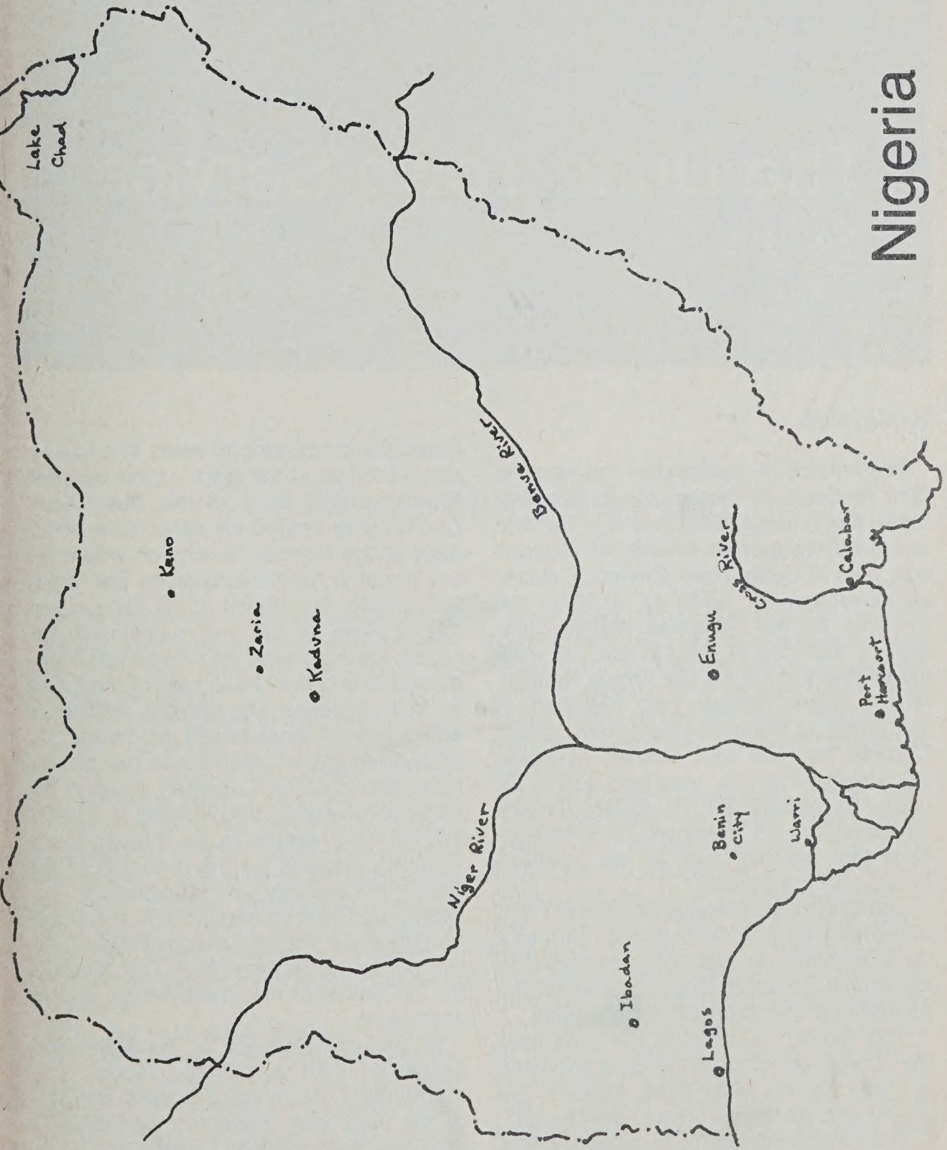
In the Presbytery of the North inaugurated in 1977 we were able to visit with some of the elders and members of Kano Presbyterian Church, Zaria Congregation and Kaduna Congregation.

In the Presbytery of Lagos which was inaugurated in 1970 besides the Lagos congregation we visited Apapa, Ikeja, Ibadan, Benin, Sapele, and Asaba. In both these Presbyteries we spent a good part of our time meeting with small groups or individual members, ministers and evangelists informally at the churches, in homes and sometimes even at their places of employment.

Many of those we met were willing to share not only the accomplishments of their congregations but also their concerns. So many of the problems we heard about were similar to problems of new congregations in Canada. Three areas of deep concern that were shared with us were problems related to (1) leadership both of lay people and ministers, (2) the financing of buildings for worship and the finding and keeping of property on which churches can be built, (3) outreach of people who have never been a part of the Christian Church.

As the requests from the Nigerian Church were presented at the Board of World Mission Executive meeting I felt that through the interpretation of the visitors there was a greater sympathy for and understanding of the situation of the Church in Nigeria. I hope that the interpretation which has begun will continue as we are able to tell what we have seen and experienced in two full and interesting weeks in Nigeria.

Nigeria


Lake Chad
Kano
Zaria
Kaduna
Benue River
Niger River
Enugu
Cross River
Calabar
Port Harcourt
Benin City
Warri
Ibadan
Lagos

The Duke Town Service

by May Nutt

The service of "celebration marking the 25th Anniversary of the Association between the Presbyterian Church in Canada and the Presbyterian Church of Nigeria" was held at Duke Town Church, Calabar on November 28, 1979 at 10:30 in the morning. As the Canadian visitors gathered in the yard of the Church we were happy to greet friends like Arlene Randall, Mbeke Okore, Richard Fee, members of the group of Nigerians who had visited Canada, Mr. and Mrs. Fowler, overseas volunteers who are teaching school at Union Secondary School, Ibiaku, as well as ministers and members of congregations that we had met as we travelled throughout the Synod.

The Church yard was a sea of color and movement as members of the Women's Guild gathered in their long dresses and beautiful head scarfs in preparation for the parade that was to precede the service.

The Women paraded in the area near the church, dancing and singing choruses as they wound their way through the streets and up the hill back to the church.

The service then formally began with the procession of the choir, the Presbytery, the Synod and we as guests from Canada followed the procession to seats in a row reserved for us at the back of the chancel. The wonderful choir of the Duke Town Church was seated on either side of the aisle at the front of the church where we could watch their expressions and enjoy their music. The theme of the service was thanksgiving for the past relationship between the Nigerians and Canadian Presbyterians and the challenges of the future for both churches. The prayers, addresses and greetings emphasized this theme. Dr. MacMillian and Mr. Morris took part as representatives of the Canadian group in the service—speaking and leading in prayer. We felt very humble as we listened to the following address on the occasion of the Silver Anniversary of relationships between the Presbyterian Church in Canada and the Presbyterian Church of Nigeria delivered by The Rt. Rev. A. A. Otu, Moderator, on behalf of the Presbyterian Church of Nigeria.

As part of the service Dr. MacMillan was presented with a bronze plaque commemorating the event and each member of the party was presented with either a shirt or a dress made in Calabar and beautifully embroidered with braid as souvenirs of the visit.

The highlight of the service for me was the music—the congregational singing led by the Duke Town Church Choir—the special anthem the choir had prepared for the service and the choruses that we sang as the congregation marked the beat by clapping and every member of the congregation danced down one aisle and back the other depositing their "thank offering" in a plate at the front of the church. Guests and Choir also participated in this exercise and although it took quite a time for each of the approximately 800 present at the service to complete the circuit the congregation's enthusiasm, as evidenced by their singing and clapping, did not wane but rather increased until all had had an opportunity to make their thank offering.

In each area where we visited and where members of the congregations had an opportunity, when the singing of choruses or folk music was announced, the group came alive. I was reminded of the Psalms which enjoin us to "Rejoice in the Lord—Praise the Lord with harp—Sing unto Him a new song—Play skillfully with a loud noise—Let them praise His name in the dance". The members of the churches we visited in Nigeria expressed their joy in the faith in all of those ways. ●

The Moderators Address

Moderator of the Presbyterian Church in Canada, distinguished guests from overseas, my fellow Ministers and Elders, ladies and gentlemen:

On this silver jubilee of missionary cooperation between the Presbyterian churches in Canada and Nigeria, we join you, our sister church, in giving praise to our Almighty God. We rejoice in this important milestone of time: twenty-five years of cooperation, twenty-five years of blessing and being blessed, twenty-five years of united labour in God's Nigerian vineyard, twenty-five years of growth and development, twenty-five years of shared interests and prayer.

Who, but God alone, can count the sick who have been restored to health because of our joint efforts? Who can know the number of those whose lives have been transformed by the power of the gospel and because of your interest? Who can tell how far God's Kingdom on earth has been extended because you, our Canadian friends, have come? How many of our girls have grown into useful womanhood because of the efforts of those dedicated servants a quarter of a century ago? How many of our boys are now outstanding men because of your influence? Only God can know.

To you, our honourable friends who today represent the entire Presbyterian Church in Canada, we say thank you. Thank you for sending to us Miss Agnes Gollan and Mrs. John Christensen twenty-five years ago to start the Christian Girls' Club (now known as Christian Girls in Training) in Ohafia. Thank you for sending to us Rev. and Mrs. Earle Roberts who labored so faithfully in Calabar. Thank you for Dr. E. H. Johnson who did so much to engage the Presbyterian Church in Canada in mission. Thank you for Dr. John Johnston who reached out to start the Presbyterian congregation in Lagos. Thank you for the Very Rev. Dr. R. T. Hall, who along with building up the Lagos congregation reached out to Asaba and Benin, and who revived the work in the north of Nigeria, not to mention his Moderatorship of Synod for three full years.

Thank you for the Rev. Don MacKay who beside his work in the Four Seas Center with the Port Harcourt Christian Council, also built up the Mary Slessor Memorial Church. And thank you for the Reverends Walter MacLean, Geoffrey Johnson, R. D. Wilson, Richard Fee and Roy Galattly, Deaconesses D. H. Bulmer and Arlene Randall, and for Dr. Roy Ward, Mr. and Mrs. Dale Wilson, Mr. Ron McGraw, and the architect Mr. Murry Ross, and a host of others who out of loving devotion to our Heavenly Father have served Him and us so well.

You have paid their salaries. You paid most of their transport expenses. You paid their medical bills. You paid their amenities. You have provided housing—manses at Enugu and Lagos, and the Canada house in Ohafia. You will pay their retirement benefits, even though they served us more than your own home congregation.

Not only have you paid, but as they laboured, you prayed. And you are continuing to pray for us in our labours. You prayed as we struggled through our national crisis and civil war. You have prayed for our ministers, evangelists and church sisters, our elders and lay people, and you uphold their work before our everlasting God.

You have sent visitors to see what we might need. At times you have been more concerned for us than we are for ourselves. You have written countless letters and thought out endless problems. You have taken some of our people to your own schools and trained them. They walk among us today. We remember you as we see the Rev. Dr. Ude, Dr. Ogbu Kalu, our previous synod clerk the Rev. N. Eme, our present synod clerk the Rev. M. O. Ogarekpe, Misses Mgbeke Okore, Comfort Ejere, Ella George, and Nnennaya Aja, Dr. Ime Ntia, and the Reverends E. M. Uka and D. U. Essien, and others whom you have so generously helped. Truly, we see God's love in your good works.

You have been very tolerant with us when we were uncomprehending. You have been most forgiving in our inadequacy. You have been very patient as we so slowly learn responsibility and accountability.

Through your efforts, we the Presbyterian Church of Nigeria have been enriched; enriched because of the example of your energetic missionaries, enriched because of your investment in personnel, enriched because of your prayer interest. Our quality of life has been raised. Our standard of living has improved. Our awareness of God is deeper. Our ministers are better trained. As you have shown us the way, we now seek to follow in it.

It is our prayer that you too have been enriched—not only during the past few weeks of celebrations when some of our members toured your churches in Canada, but throughout the entire quarter century. We trust our God that you have become a stronger church because of your Fatherly concern. As you have so nobly worked to strengthen us, we hope that the day will soon come when we shall be equally strong. Then our roles shall be changed. We shall come to stand in your pulpits. We shall come to reflect the light of the gospel of God through the looking glass of Nigerian culture. We shall come to demonstrate by our lives what our Almighty and loving Heavenly Father has done, is doing, and will continue to do.

On behalf of the entire Synod of the Presbyterian Church of Nigeria, I say to you and to all of the Presbyterian Church in Canada, a very sincere and heartfelt "thank you". Your work, along with ours, has been for the glory of God. "In as much as you have done it unto the least of these, my brethren, you have done it unto me."•

Women carrying bundles—a common sight.

The Women's Guild

by May Nutt

"Women hold the heart of the church" said Mrs. Benite, the President of the Women's Guild of the Presbyterian Church in Benin, as she led the church in their Women's Special Service, challenging not only the women but the whole congregation to become involved in witnessing that those inside the church might grow and that those outside the congregation might be invited to participate. Mrs. Binite, the wife of the Dean of Medicine at Benin University, a mother of four children, a principal of a girl's school which has 700 students, was typical of the women we met in Nigeria, many of whom were employed full time outside of their home.

Most of the congregations in Nigeria have an organization called the Women's Guild. While travelling in Nigeria I had many conversations with women—especially at the receptions following the more formal meetings. From their conversations I tried to piece together a picture of the women's work in Nigeria. I learned that, like our groups in Canada, the groups in Nigeria vary greatly from congregation to congregation. However it was very evident that the women are very active.

They led services like the one we attended in Benin where the total service was taken by the women. In another congregation the Guild was responsible for taking up the offering every Sunday. At another congregation the Guild was practicing a dramatic presentation for the following Sunday, while the special service in Calabar was preceded by a parade of the Women's Guild to the church, drawing the attention of the community to the special celebration at the church.

It is the pattern of the Women's Guild to meet weekly. The groups are involved in study. In the congregation in Kano, besides Bible Study the group had a monthly business meeting. The Syllabus of the Women's Guild is approved each year by the Synod. This gives suggested subjects for the total year. The pattern for the Syllabus that I saw was to have one meeting a month for Prayer Meeting, one meeting a month for Bible Study while the remaining two meetings in a month were used for presentations. Talks or debates on such subjects as: "The Church has done more for nation building than the government", The influence of father/mother relationships on family", "Local Government set-up", "Factors responsible for behaviour of youth today", "Life in Township versus Life in the Village", "Friendship between boys and girls", and "Advantages and disadvantages of co-education".

Visits to other Guild Branches and to the hospitals or sick people are suggested, as well as an evening with the Christian Girls in Training. Two meetings are reserved for Evangelism, one for learning of New Songs, one for Domestic Science and two for Social Meetings. If the groups follow this programme they will certainly have a variety and should grow in their understanding of the Christian faith.

In most of the congregational groups we met within the Northern Presbytery the women were still talking about the National Women's Meeting which had been held about a week before the Canadian group arrived in Nigeria. At that meeting approximately 4,000 women gathered together to do business, hear speakers and worship together. The meeting was so large that the church sanctuary could not accommodate all the women that gathered. In this issue of the Glad Tidings you will find one of the addresses given at the National Meeting.

The women of the Guild wear a uniform. The material for their head scarfs and skirts is specially printed. At the recent meeting material was distributed which is Presbyterian blue in color and has a picture of Mary Slessor on it. This material was prepared to celebrate the anniversary of Mary Slessor's coming to Africa.

At the Duke Town celebration the presentation of souvenir gifts to the Canadian group was made by Chief Mrs. Asi Arikpo of Calabar who is the National President of the Women's Guild. ●

Hannah Otu:

a profile

by May Nutt

Hannah Otu is one of the Evangelists that works out of Lagos Presbyterian Church. She was one of the group that greeted us the evening we arrived in Lagos. In conversation with Hannah I discovered that she trained for one year at the Women's Training Center at Ikot Obong, Itu, under Miss Ako Oku who was and still is the Principal. Prior to going to Itu she took six months of training sessions under the direction of Dr. R. Hall and the Rev. R. D. Wilson. She works in eleven congregations in the Lagos Presbytery. Travelling to the various churches is done on public transports. In the area around Lagos this can be a problem since the traffic is very heavy and there are often delays. The city has had to restrict the number of cars that can come into the city of Lagos in any given days. They allow only one-half the cars on the road. If the licence plate on your car begins with an odd number you may travel on Monday, Wednesday and Friday, while those whose plates begin with an even number may travel on the alternate days.

In working with those congregations Miss Otu indicated that part of her responsibility is to visit the Women's Guilds related to the congregations. When she visits a group she reviews with the group the activities they are involved in and checks the minute book and the Financial Secretary's book in case they may be having problems. Women from the group are at times invited to the centre at Lagos church for a weekend of training which will include help in following the Syllabus and help in keeping minutes and financial records.

Sometimes Miss Otu goes with members of the Guild to visit sick members, bereaved families and families with new babies. On these visits they will sing choruses, pray, and in homes where there is a new baby present a gift.

At the Church in Lagos it is sometimes possible for Miss Otu to help with the Christian Girls In Training group which meets every Saturday. There are twenty five members in the group and the girls learn how to cook African dishes, how to make bread, and are given sewing lessons.

The girls often take part in Church Services like the Harvest and Synod Service—singing, reciting or presenting a play. Donations from the girls are used for equipment for use in the group activities. A special C.G.I.T. leadership training event to be held in Calabar was being planned for the near future under the leadership of Elder Mrs. Comfort Aqwu. Miss Otu's home town is Calabar.

The dye pits in Kano.

The Role of Christian Women in Nation-Building

by J. N. Onum

"HERE AM I, SEND ME."

This is the most celebrated record of self-sacrifice. It is an action comparable only to Abraham's offer of his son for sacrifice. In fact a commentator comparing the two acts ranked Isaiah's act higher than Abraham's. Abraham offered to sacrifice another person, be it his only son. Isaiah offered to sacrifice himself. Abraham's action was a tremendous *act of faith* in God. Isaiah's was a *voluntary self sacrifice* as well as an *act of faith*. Isaiah had a vision. In the vision a voice called out, "whom shall I send, and who will go for us?"—(Isaiah 6:8) and Isaiah volunteered to go. It is essential to note the character of the mission. It was not a mission directed inward but outward to serve the nation. The voice said "Go, and tell this people" (Is. 6:9). The call was for someone to go and recall the lost people of Israel, to bring them back to order and to their senses, to recall them to their convenant with the God who set them up as a nation.

To appreciate the nobleness of Isaiah's action and to understand why I said that it was an act of faith in addition to being an act of self sacrifice, it is necessary to understand the background to the call. You are all very familiar with the history of the Israelites. God took them out of Egypt and led them through the wilderness for forty years, conquering many nations, to bring them to the land of 'milk and honey'. The original inhabitants of the land were conquered and chased away. Over the years Israel transformed from a small group of migrants to a settled community and in fact

Shopping for cloth in a department store.

into a nation. God blessed the people and gave them enormous wealth and they prospered. The wealth got into their heads and they forgot the Almighty God who made these things possible. The society became very corrupt. There was injustice and people started leading very wasteful lives. They turned their backs on God and the fear of God deserted them. The rich people acquired land indiscriminately and drove away the poor from their lands. They controlled all the business in the land and the poor were left uncared for. The bible states the situation very vividly in Isaiah 5:8

> "You who add house to house and join field to field until not an acre remains."

The wealthy became a law unto themselves. They did not fear anybody. There was nobody to stop them. They had grown wild and mad with wealth. God was not happy with this situation but because of the love He had for the children of Israel He once again decided to give them another chance. He wanted somebody to go and talk to them. You will agree with me that it was a dangerous thing for anybody to volunteer to go and talk to these lawless people and try to change them from their evil ways. These wealthy people were very powerful and they controlled the laws of the land. So it would be an easy thing for them to imprison, detain or even kill anybody who came to challenge them in their ways. So it was indeed an act of faith for anybody to agree to take such a risk. Isaiah and Hosea were sent to be a renewed conscience in the midst of corruption.

One can quite justifiably compare present-day Nigeria with Israel of Isaiah's days. Nigeria has become a very rich and powerful country. Our enormous wealth has brought with it a dark-trail of socio-economic problems. The wealth of the nation has gotten into a few hands and the poor are oppressed. Our society is riddled with injustice and corruption. There is much greed and the rich are buying up our lands and adding 'house to house' and 'join field to field until no acre remains'! I believe it is the duty and aim of this gathering to raise a new consciousness in our corrupt society and to spur the Christian Women's Guild to action.

It is true that the problems of modern Nigeria are the concern of every Nigerian, irrespective of sex or creed, but we are focussing our attention on Christian Women because they have a special role to play.

First of all, one may rightly ask, why christians? The answer is simple. Christians are a people of God, a special people, with a clear understanding of what God's Kingdom here on earth should be. Exodus 20:2, 3 states clearly, "I am the Lord thy God, Who hast brought thee out of the land of Egypt out of the house of bondage. Thou shalt have no other gods before me." Any departure from God to worship mammon always breeds disaster because our God is a jealous God. This means that christians must constantly be on guard. The christian has a definite yardstick with which to evaluate every policy or action: "Will it fulfil the will of God?" In practical terms, 'Is it just and fair to all?' God created man in His own image and we are all equal before Him. Therefore any action or policy that dehumanises man or oppresses any section of the society cannot please God. The christian must always ask, "If Jesus were to be alive today, would he approve?" But Jesus is alive in us! We are his eyes and ears, hands and

*"Christian Women . . .
have a special
role to play"*

legs. The contribution of the christian therefore lies in setting the right criteria which should guide policy and in leading exemplary lives. Christians must continue to make God the centre of their lives.

Similarly, the focus on women is based on the age-old quality of womenhood. Women are supposed to have a persuasively calming influence on matters and people. Although in the typically African traditional society women were down-trodden, still they occupied a position of dignity in the homes and even in ancestoral religion. In all cultures, the Earth is always represented by a female divinity—the Earth mother—which ranked next to the Supreme Being—the Creator. The moon is a female while the sun is male. All male divinities represent destructive elements such as thunder and lightning, and war. In contrast the female divinities exude with love, grace, gentleness, beauty and kindness. Indeed female divinities embodied all the ameliorating influences and features which are meant to soften the hardness of life. The female is, by definition, a moderating influence. When, therefore, you combine christian ethics with feminine quality you see that you have a strong force in the being of a Christian Woman. She is a unique being and occupies a privileged position in shaping the future of this country. First, because she is a christian and secondly, because she is a woman. One can safely conclude that the role of Christian Women in the task of nation-building is to exert moderating influence in decision-making and in forming the idealogical framework for policy.

> *"a country not ruled by the fear of the Lord . . . shall perish"*

Through the histories of the world to present day we have read how nations and empires have fallen and disintegrated. The bible is full of such accounts. If you look closely, in all cases the nations were very wealthy and their wealth got into the heads of the citizens. They turned their backs on God and there was general undiscipline. These nations reached the epoch of their greatness and they came crashing down. The lesson to be learned from this is that a country not ruled by the fear of the Lord and which does not enshrine discipline in its national ethic shall perish.

In present day Nigeria there is cause for worry at the lack of discipline in our society. So many factors and institutions have been blamed for this. In the final analysis everybody agrees that the family, more than any other group, has the greatest responsibility in maintaining discipline in the society. The family constitutes the primary agent of socialization. It is said that the child is the father of the man. A well-brought up child of today will be the responsible citizen of today. The pattern of up-bringing at the family level will determine the quality of future society.

The degree to which the christian woman can contribute to nation building would vary with the degree to which she is prepared to carry out her role as the mother of the family. How much she is prepared to exercise influence over her children. How much she is prepared to call her husband to order and curb his excesses. How much will-power she is prepared to exhibit in setting examples. Parents have all too readily abandoned all responsibility for the proper upbringing of their children. They have abdicated their parental authority and quite satisfied with leaving the shaping of their children's future in the hands of other people, notably teachers. The irony of it is that it is the so called 'civilized' parents who are most guilty. They have granted their children uncontrolled freedom and the children have become incapable of respecting any constituted authority, including their parents.

You the educated mother, do you take interest in the sort of books your child reads or the sort of company he or she keeps? If you, her mother, do not talk to her, do you then expect that she will entertain any interference from her teachers or other people? When parents fail to inculcate the right values in their children right from home, the children develop into greedy, undisciplined adults. The children grow up to be cheats who would prefer to buy 'expo' question papers rather than sit down and read for their examinations.

We as Christian Women have a great responsibility towards our children and to the future of Nigeria. Teach your child his civic responsibilities and he will grow up into a responsible citizen. Show him love and the joy of sharing and he will grow up loving and respecting his fellow human being. He will not grow up a greedy person. All this you owe to your child. It is the least you can do for him and the society. Help your child to grow into a well-adjusted individual and you would have ensured the future of Nigeria.

And finally, in our role as moulders of our families' character we must at all times show good example. We should try and guard against those behaviours that will serve as a corrupting influence on our children. Children as you know have very impressive minds and they tend to copy their parents. The little things you may think do not matter do not go unnoticed by children. God has put much trust and confidence in you. You must remain faithful in all things.

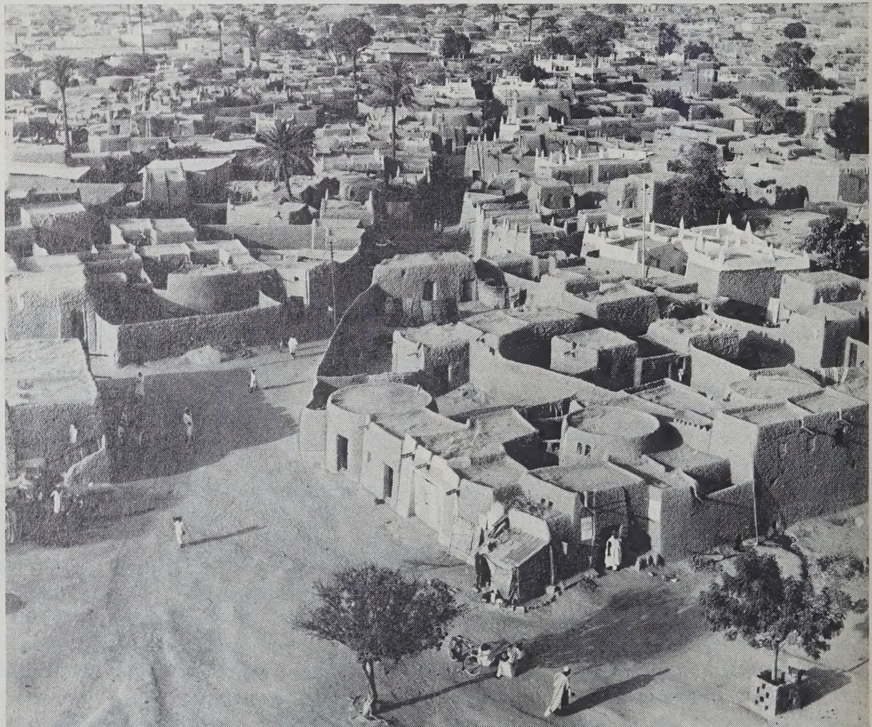
I have devoted so much time to discuss the role of the christian woman in the family setting because I realise and I believe you are convinced that the society takes its moral tone from the family. I will now want us to look briefly at the contribution christian women can make in their various positions outside the family. It has taken us a long time to arrive at the various positions we are today against and all obstacles. There are many female teachers including Headmistresses and Principals of schools, many nurses, a number of lady doctors and lawyers, a few lady administrative officers, engineers etc. But there is always something that distinguishes the christian woman from the ordinary woman and that is her attitude to work. The christian woman must show dedication in her work. She must show understanding and sympathy. If we want equal pay with men then we must work as hard if not harder than the men. In fact the woman has to work harder to prove herself. Many of you occupy important positions in the society and you know that everybody's eyes are on you to see how you will perform. Ours is a difficult position. We must continuously struggle to get to top positions of trust and influence not because of any personal gains but so that we can influence things for the benefit of the society. We would not be fulfilling our role if we just sat back and allowed things to degenerate the way they are doing now. We must speak up. I am not urging you to rebel against constituted authority, I am merely enjoining you to do something for the sake of your children.

"We must continuously struggle . . ."

In conclusion, I entreat you to be faithful in all things, both within your family and at work. Do your work conscienciously and bring up your family like a good christian. Do these and you would have fulfilled your role in nation-building. ●

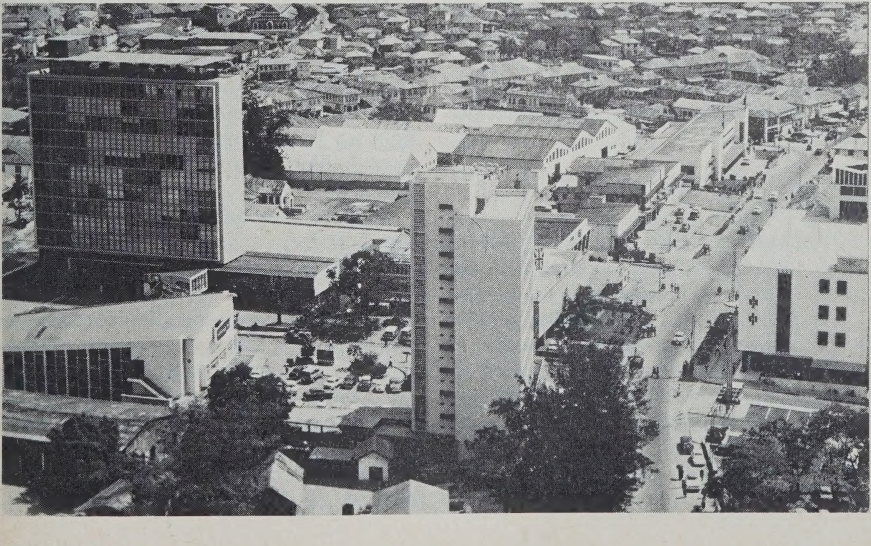
CITY SCENES

The old city of Kano.



A roof-top view of Ibadan.

The commercial centre of Ibadan.



The Church and the Challenges of Childhood in Nigeria Today

by Wilhelmina Kalu

Nigerian society is undergoing rapid social and economic changes, the impact of which is being felt on childhood. Certain issues emerge. This paper addresses itself to the development of some of these issues and the possible role of the church in reacting to them. The paper is divided into two parts. The first part discusses the concept of the child in traditional and modern societies, and the church. The second part discusses the issues and challenges involved.

Childhood and its conception in African setting

Childhood refers to the summation of growth and developmental period of the human individual. It covers only a fraction of the individual's total life span, but the most crucial and fundamental period of this life span. The effects of this period exercises a pervasive and total influence on the rest of the individual's life, or on his functioning in the environment.

Every culture witnesses changes in conception of childhood over the years. These affect childhood practices and activities, as well as functions of the individuals or groups involved in the childhood experience. The African basic concept of childhood has survived many centuries of changes. The child is conceived predominantly as being valuable for its functional roles in the society, otherwise, children are generally dispensable. This may sound callous but has been the major motivating force behind many childhood practices, right up to the present day. It is a major force behind the existence of polygamous practices.

One can look back into history and trace the practices associated with this basic conception. Children and old men and women are those left in the villages, exposed to the rampage of kidnappers and wrath of neighbouring warriors. Children are willingly and lucratively sold into slavery. When they are associated with any form of imperfection, like unnatural birth—twins, breech presentation, or physical deformity, they are quickly rejected and exposed to death. Their anticipated

functional value to the society is minimal and is not worth the effort of their upbringing.

When families need to borrow or raise loans, children are generally used as collateral, in what is termed "panyering". The person from whom the loan is raised keeps them and may eventually marry them or give them away into marriage or whatever as long as the loan is not paid back, which is quite often. Prolific child bearing is expected of adults of child bearing age, because the children are free to die. Those who survive replace the dead ones.

Children are functional only in terms of the role they play for enhancing the positions of adults in the society. Child bearing is a seal of approval or favour from the gods, or to the christian gifts of God. Child bearing cements and solidifies the marriage, as well as confers new roles and social status for the male and female involved. Children are economic assets in both a subsistence agricultural and a commerce oriented economy. They enhance the rate of productivity leading to increased profit margins, in addition to economic or power status for the families concerned.

Children are the social security investments of parents and adults against the expected dependency status in old age. Children belong to the unit family, extended family and ultimately the community. They are expected to enhance the image and status of the community over the next generations. They are expected to enshrine and pass on the cultural heritage.

As long as the child abides by these roles the society does all it can to embrace him into the fold, care and protect him. Sometimes there are conflicts between the individual's conception of himself outside this communal concept of him. But there are measures to bring him into the line. He is reminded of the honour imbued into his "obligations". He is therefore always in a vulnerable position. Admittedly, there are clear roles for the various institutions involved in bringing up the child, the unit family, the extended family, the age grades of the community, the general community, and the society. During the discharge of the functions by these groups, the child is equipped with both a sense of belonging and skill for a career.

The modern society is far more complex in organization. But the basic concept of childhood generally persists. The channels or modes for exercising these concepts are modified. They are more divergent and often confusing. There is the need for formal education of the child (right from an early age) as a pre-requisite to effective participation in the society. This often demands postponing of some of the expectations of the child, like contribution to economic productivity. The age for achieving adulthood or marriage is raised. The mode of his participation in the society is also adjusted. There is ultimately a lack of clear cut rules on expectation of childhood. An additional facet to this complex problem is the modern feature of high modility and increasing acculturation. Individuals are continually being exposed to and adopting newer conceptions of childhood in addition to the traditional one. There is a clear 'lag' between the traditional concepts being pushed out and the attraction to newer concepts to replace them. As pertinent in such situations, the society eventually evolves the required definite norms and guidelines. However, while this "normless" period persists, can the church step in and take up the challenge? Or, can it wait and observe?

In order to explore the directions the church can possibly follow in such a situation, it is necessary to look at the biblical conception of childhood and the church's own concept of its obligation to the child. Secondly, it is essential to examine the nature or major aspects of the challenges themselves.

The Church and the biblical concept of childhood

The biblical concept of childhood is an embodiment of the characteristics required for the necessary relationship to God, or for entering the Kingdom of God. To be a child or to be childlike is to be sensitive to things and people around you, to experience life intensely, receiving with open hands, always hopeful, trustful and prepared for the possibility of the improbably happening, or becoming a reality. To all those who have these qualities (and obviously the poor and the exploited may be included) are promised and given the Kingdom of God. This is the very essence of faith as embodied in Christianity.

Christ, the person who came to teach us the practice of this relationship, did not see children as innocent, sweet, and divine. Rather, he saw them as they are, full of opposites and yet trusting. One may pipe and expect them to dance and they may not dance. They cry one minute and laugh the next. Thus the gospel of Christ is embodied in the child.

The church on its part is the community or communion of believers, teaching, guiding and supporting each other in the practice of being Christ-like, or Christian. The membership of this community includes both adults and children. The role of the church towards these two categories of membership is embodied in the baptismal practices for each category.

The adult baptism is a rite marking the conversion of the individual and his acceptance into the group. The church immediately gains a believer, who is there voluntarily and is expected to be committed to the ideals and practices of the church.

Infant baptism on the other hand, is a rite performed on a non-committed, unaware and uninformed individual. The commitments are made, not by the child, but by the parents and the Christian community. They promise to nurture the child, instruct and guide him in a way that will enable him to acquire the set of knowledge and skills for active apprehension of Christian faith.

The church, through infant baptism, commits itself to be a channel of God's grace for the specific person being baptised. Presently the church throughout the world, whatever the denomination, race or culture, is engaged in active exploration and reassessment of its relationship to the child. This has largely been promoted by the realization that in spite of so many babies being baptised yearly, most of them never reach the point of active profession of faith. The church has otherwise, always shown concern for children in its services over the years. The services range from baptism, communion, religious instructions to orphanages, schools, creches, nurseries, hospitals and homes for handicapped children.

These are obviously not enough as indicated by the falling membership of churches over the years. Some churches abroad have had to close down or sell their premises as a result of this. (Fortunately, in Africa, church attendance is still a major social activity, if nothing else.)

The issues and challenges for the Church

The whole gamut of childhood today is marred by the threat of deprivation. Within each stage of childhood then lies a major issue posing a challenge to the society at large. It is these challenges which the church should now address itself to as a matter of timely intervention.

Childhood can be broadly divided into three stages. (1) Prenatal—before birth (2) post-natal and early childhood—from birth to 10 years (3) late childhood and adolescence—from 11 years to early adulthood. The major issue in prenatal stage today is the issue of unwanted birth. It is wished that this can be limited in reference to only premature pregnancies in youth. However, the issue is more pervasive. Unwanted birth is operating as a dominant feature in most ordinary families of today. Children are at best "the Gifts of God". "If God wishes me to have them I cannot stop it" has been a favourite explanation by most parents, especially mothers. There is immediately a nonchalant, rejecting attitude put into operation in the care of the unborn child. This will pervade after his birth. The result is the shocking high incidence of child abuse or battering. Children are overly beaten or neglected, and not necessarily because of poverty. Some may need hospitalization, but most are bruised for life, living out their own terror and bewilderment by being a terror to all. He forces the world to taste a sample of, or share in his terror. This is the nature of the intensely aggressive, destructive and criminally oriented child. He is a problem to himself, the parents, the teachers and the community.

The main issue in post natal and early childhood period is *adequate surrogate care*. The modern socio-economic structure demands that both parents work for the survival of the family. Moreover, unlike in the traditional era, they work outside the home, sometimes in distant or separate geographical locations. The discharge of parental duties then falls on the hands of others. Most often close relatives, members of the extended family, or grandparents are themselves buried in their own economic struggles. In their absence for supportive help, paid others, who are usually strangers, young, inexperienced and usually struggling with their own unfinished socialization processes, are employed. The results are damaging. The child becomes more confused about social expectations of him and is put through the harsh ordeal of divided loyalty, between his own natural parents and these powerful others who dominate his life. His socialization and guidance process is eventually grossly deficient, with very little self-confidence and trust in the world.

Adolescence and late-childhood suddenly bring an awakening to those at the brink of full membership in the society. Their shortcomings look unreal or are grossly exaggerated. In addition, the major physiological changes taking place in the children invite new responsibilities. They should have been equipped with the skills for handling such changes as sexual ones. If not, the issue is primarily that of *guidance in sexual development and awareness.* Most parents are confused and at a loss on how to understand, let alone explain, the nature and implications of these changes in their children. They therefore tend to over-react to adolescence activities or abandon the challenge to the friends and peers of the adolescent. There he is entirely vulnerable to negative or whatever interpretations and advice.

Who is to be blamed in all these? The reality of the situation is that parents are overwhelmed and bewildered by the nature of their responsibility in the world today. They have reacted to these by becoming intensely defensive and brittle, thus easily breaking or crumbling under strain. They cannot meet the society's expectations of their child-upbringing, let alone the church's demand for their commitments.

In christian living, this leaves the other partner, that is, the church. First, it is up to the church to live up to its own commitments to the child as promised in his baptism and to the adult as a believer. Second, the church in Nigeria today should embark on scheduling working committees to evolve programmes to meet these challenges. Third, it should provide the necessary supportive services for the family as well as work to independently save these children from an unfair and damaging future.

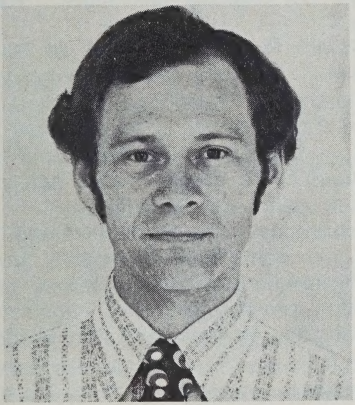
In the first challenge, the church should engage in frequent seminars and workshops on pertinent social issues, inviting specialized resource persons where necessary. These should include discussing sex with the adolescents, adultery, necessities in infant care, practical demands of moral upbringing, selection of adequate and economical nutritional items for the family and so on. The church should even sponsor members to attend serious relevant seminars and workshops held by other disciplines including governmental ministries.

There is no greater challenge than evolving adequate educational programmes for the child. There should be far better care in planning and operating of Sunday schools, youth classes and confirmation classes. This is even more essential with the secularization of formal education. Sunday school literature and materials should be carefully programmed. The church can make liberal use of specialists in its membership. Sunday school teachers and clan leaders *should* be correctly and specially trained because the dangers involved in wrong education are phenomenal. These persons can be co-sponsored to attend teachers refresher courses or certificates in educational/religion in various institutions of higher learning.

Thirdly, the church should take the challenge of parent-education and support more seriously. Parents should not only be taught to understand the biblical teachings, but they should also be given a chance to ask questions. Family guidance and counselling practices by trained personnel cannot be over-emphasized in this respect. Such trained persons also provide the much needed supportive, sympathetic and neutral ear to their problems. It makes a world of difference to feel wanted in spite of one's shortcomings. It may even be added incentive to live up to one's christian responsibilities. The church should organize more family picnics or entertainment. It can even establish nursery schools and day camps for holiday periods. The church can make the effort.

The child today is a future at stake. He is the church's responsibility.

Canadian Personnel in Nigeria



Richard Fee is minister of Ezzikwo parish

Arlene Randall trains evangelists at Goldie Training Centre, Arochukwu

Trevor and Patricia Fowler are teachers at Union Secondary School (no photo available).

NEWS

Dene Nation Representatives Visit WCC

Geneva (EPS)—A representative of the Dene Nation, an aboriginal group in Northern Canada which has proclaimed itself a nation within that country, is visiting seven European countries to forge links of support and solidarity for the struggle of his people to achieve recognition.

Stephen Kakfwi, an elected leader of his people, from Yellowknife, N.W.T., accompanied by Hugh McCullum, staff co-ordinator of Project North, an inter-church coalition based in Toronto, met with officials of the World Council of Churches' (WCC) Programme to Combat Racism (PCR) and the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) before leaving for Belgium, Holland, Germany, Denmark, Sweden and England.

They will be meeting with church development agencies as part of an international strategy to gain support for the Dene, who have been attempting for several years to bring the Canadian government to the negotiating table.

"We have a history that is far older than the arrival of the Europeans on our land just over 100 years ago. We have signed no valid treaties and we have never surrendered our land to the occupiers. We seek the internationally recognized right to self-determination and control of our own lives. Instead the Canadian government offers us welfare, assimilation and despair so that the rich natural resources of our land can be turned over to multi-national corporations," Kakfwi told WCC officials.

The 15,000 Dene traditionally occupy and use 450,000 square miles of Northern wilderness in a subsistence hunting and fishing culture. In recent years, Canada has viewed the North as a resource storehouse of oil, natural gas, minerals and hydro power, ignoring its requirement to negotiate settlements with aboriginal people.

"Canada has an undeserved reputation abroad for justice. If Europeans could see the institutionalized racism practiced by the governments there, this reputation would be seriously challenged," Kakfwi said.

Project North, a coalition of Roman Catholic, Anglican, United, Presbyterian Lutheran and Mennonite churches, has been at the forefront of the churches' support for the right of the Dene and other Northern Native groups to a just settlement of their claims with Canada.

For the last three years, the Dene have received grants from the special fund of the Programme to Combat Racism, a recognition, they say, of their fight against racism and their links with the Third World.

East German Church Calls For Debate On Nuclear Energy

Schwerin, GDR (EPS)—For the first time in the German Democratic Republic (GDR) there has been a call for a public discussion on the use of nuclear energy. The synod of the Evangelical Lutheran Church of Mecklenburg recently called for "a public debate on the advantages and risks of the peaceful use of nuclear energy in our country".

At present there are four nuclear reactors in the GDR, producing less than one per cent of the country's electricity. Most of its electric power is produced at generating plants using coal, oil or natural gas imported from the Soviet Union.

The resolution, which follwed a heated discussion, was inspired by the World Council of Churches' conference on "Faith, Science and the Future," held in July in Boston attended by a delegation from the GDR.

Easter Worship

by Gordon and Karen Timbers

Call to Worship: Jesus said: "I am the resurrection and the life; Whoever believes in me will live, even though he dies, and whoever lives and believes in me will never die." (John 11:25, 26)

Hymn 178 (NBP): "When I survey the wondrous cross"

Reader 1: It was because Christ cared supremely for us that he died on the Cross. He cared for people the way no one had ever cared for them before. He sobbed at the sight of suffering, wept over the city that rejected him, spoke out in anger against social and religious systems that dehumanized men. It was through the example of his death on the cross and his resurrection that we understand not only the gift of eternal life given to believers, but we also learn what it costs to care as he did.

Reader 2: The Christian cares supremely because Christ did. When we hear of human suffering and injustice and of the exploitation of our resources we Christians must respond. Unfortunately, many of us simply shrug and ask, "But what can we do?" Perhaps we are really saying that we don't want to care because it will cost us too much.

Reader 3: Jesus pointed out the cost of being his disciples. He said, "Whoever does not carry his own cross and come after me cannot be my disciple. None of you can be my disciple unless he gives up everything he has." (Luke 14: 27, 33) He is telling us that if we are to be his disciples we must count the cost.

Reader 4: Christ cared. He cared for the social outcasts, for Zacchaeus and the Samaritan woman at the well, and he cared enough to reach out and embrace them with his love, even though it meant defying public opinion. Christ cared enough for the suffering to heal on the Sabbath in defiance of accepted religious practice.

Reader 1: He cared enough about the victims of injustice to give the parable of the widow and the judge (Luke 18: 1-8). He cared enough for the poor to enshrine his concern for them in his teaching about the rich young ruler (Luke 18: 18-30). Jesus said: "Sell all you have and give the money to the poor, and you will have riches in heaven, then come and follow me." He has called us to follow him in a life of caring, a life that counts and accepts the costs.

Reader 2: The Christian must care supremely because Christ on his cross cared supremely. That's what put him on his cross. He cared for people as no one has ever cared for them. We must bear our own crosses because it costs something to care.

Reader 3: Caring costs peace of mind. Just to think of the sheer number of people in this world who are at this moment starving and disease-ridden ought to be enough to cost a caring person's appetite or a good night's sleep.

Reader 4: Caring costs comfort, too. In the fight against injustice and prejudice Christians must be prepared to sacrifice some personal comfort in the defence of other people's basic human rights. To stand with any of the oppressed peoples of this world can mean to face the ridicule and anger of the defenders of the *status quo*.

Reader 1: Caring can also cost security. Jesus' parable of the Good Samaritan shows that the one who cared enough to stop and help the victim of robbers could easily have been attacked by the same thieves while he put himself in such a vulnerable position.

Reader 2: But there may be a greater cost for not caring. Crime increases, morality declines, injustice and prejudice intensify when enough people simply do not care enough to do something about it. It is still true that "all this is needed for the triumph of evil is that good men do nothing." Millions of people have heard the caring words of Christ's gospel. They wait impatiently for the caring deeds of his followers.

Reader 3: God cares! "God loved the world so much that he gave his only Son, that every one who has faith in him may not die but have eternal life." (John 3:16) These are the central words of his good news. Every time we fail to care as Christ did we consign him to a continuing crucifixion and deny the truth of his resurrection. Every time we fail to follow Christ we disclaim his offer of eternal life.

Reader 4: In becoming Christians we have entered a new life and a way of living patterned on Christ. Our resurrection faith proclaims with him:

"Where, Death, is your victory?
Where, Death, is your power to hurt?
. . . thanks be to God who gives us
the victory through our Lord Jesus Christ!"

At this Easter we hear again Paul's admonition to:

> "Keep busy always in your work for the Lord, since you know that nothing you do in the Lord's service is ever useless."
>
> (1 Cor. 15:55, 57, 58)

Prayer: Heavenly Father, help us to be partakers of Christ's sufferings in body, mind and spirit, to declare your gospel and to demonstrate your love for all people. For this sake give us the power to forget ourselves for the cause of the distressed of the world. In gratitude for the healing we have through the suffering of Jesus may we be willing to be wounded that by our actions others may know and be convinced of your redeeming love through Jesus Christ our Lord. So may we share with him a resurrection faith and a life eternal.

Amen.

Hymn 193 (NBP): "The day of resurrection"

Benediction (in unison): Remember Jesus Christ, risen from the dead. Praise be to the God and Father of our Lord Jesus Christ, who in his great mercy gave us new birth into a living hope by the resurrection of Jesus Christ from the dead!

* * * * *

wms highlights

QUEBEC PRESBYTERIAL ANNUAL EXECUTIVE MEETING

The Annual Executive Meeting of Quebec Presbyterial of the W.M.S.(W.D.) took place in January at St. Andrew's Church, Sherbrooke.

Following luncheon, the President opened the meeting, presenting the theme for the day "A Two-way Street"—Communication through listening and responding, taken from James 1:22. "Be ye doers of the word, and not hearers only, deceiving yourselves." In her opening remarks Mrs. Mayhew mentioned the need to preserve what we have of our ancestral culture to pass on to future generations, and suggested various ways to add to the History of our churches.

Mr. Dan Savage delighted the meeting with a solo "Wonderful Story of Jesus", accompanied at the piano by Miss Marilyn Macdonald.

Opening devotions were conducted by Mrs. A. W. Murray of Scotstown. Greetings from Synodical by Miss Dorothy Dodds were read.

Annual reports, printed and circulated were individually received, showing a total of 62 members.

Three Life Memberships were awarded in 1979 to Mrs. A. Stalker and Mrs. J. Morgan, Melbourne, and Mrs. Eileen McKelvie, St. Andrew's, Sherbrooke.

The Treasurer, Miss Chris. Morrison, reported that our objective for 1979 had not been attained, and stressed the need of prayerful consideration for the needs of our W.M.S. in the year ahead.

A prayer service "Make Me a Two-way Street, O Lord" was conducted by Mrs. Murray MacDonald with those present taking part.

The slate of officers for 1980 was presented by Mrs. Alexander MacIver and impressively installed by Mrs. Walker.

Camp retreat will be held on September 13, and the Annual May Rally at St. Andrew's, Sherbrooke, May 17.

CHATHAM PRESBYTERIAL ANNUAL MEETING

"Mrs. C. Scott, presided at the annual meeting of the Chatham Presbyterial of the Presbyterian Church in Canada at First Church, Chatham with the theme, "Advance for Christ". The guest speaker, Miss Giollo Kelly of Toronto, Secretary of Special Ministries, spoke and showed slides on our missionary work in Canada at Tyndale House, Montreal; Sauble Beach, Kenora Fellowship House, Flora House and Presbyterian Fellowship House at Winnipeg; Armagh at Mississauga; and with the Native Peoples and Chinese. She said we had a great task to renew our commitments to continue our support to these important works.

Mrs. J. Tunks of the Dr. Margaret Strang Auxiliary, Chatham led the devotions entitled "Past, Present and Positive Approach". Mrs. C. Filson read the Scripture lesson and Miss M. Ferguson was the soloist. Mrs. M. Creasey conducted the memorial service.

Rev. Gardiner Dalzell installed the officers: Mrs. R. Warwich, Windsor, secretary; Mrs. R. Millard, Dover, corresponding secretary; Mrs. M. Creasey, Chatham, treasurer; Mrs. C. Brown, Valetta, children's secretary; Mrs. R. Farquharson, Valetta, friendship and service; Miss B. Brennan, Windsor, life membership; Mrs. P. Campbell, Ridgtown, Glad Tidings secretary; Mrs. A. McLean, Muirkirk, supply; and Mrs. M. Kelly, Windsor and Mrs. J. Filson, Valetta, members without portfolio.

WINNIPEG PRESBYTERIAL

The members of the Winnipeg Presbyterial and the Winnipeg Presbytery and some friends, were honoured to have as a guest speaker at First Church, Winnipeg, Dr. Margaret Kennedy, who has recently retired from her lifetime work with the Bhil people of India. The address was prefaced by dinner at six o'clock, and Mrs. J. D. Marnoch, Presbyterial President presided over the meeting, and the speaker was introduced by the Rev. M. S. MacLean, Superintendant of Missions for the Synod of N.W. Ontario and Manitoba. A short worship service was held prior to the talk by Dr. Kennedy, with a reading from the tenth Chapter of St. John's Gospel, and the singing of familiar hymns.

Dr. Kennedy graduated from the Deaconess Training College (now Ewart College) in 1938 and the following year was sent over to India to do evangelical work with the Bhil people, where she has worked continuously until her retirement last year, at which time the Presbyterian College in Montreal conferred the D.D. degree upon her for her dedicated work. A question period was held at the close of Dr. Kennedy's talk. The group was indeed privileged to hear Dr. Kennedy, not only her spoken word but the enthusiasm and radiance which she brought with her.

In Remembrance

Mrs. Donalda A. M. Cochrane
St. Andrew's, Arnprior

Mrs. Clarence Harrison
Burns, Ashburn, Ontario

Miss Vera Leach
Mrs. Mabel Samells
Burns Pres., Ashburn, Ont.

Mrs. John Bruce
St. Andrew's, Brampton

Mrs. Jane Thompson
James, Burlington, Ont.

Mrs. Willa Downton
St. Giles Pres., Calgary, Alta.

Mrs. May Petty
Knox Normanby, Durham, Ont.

Mrs. Vera Kerr
Knox, Elora, Ont.

Mrs. David Tripp (Mina)
Ross St. Andrews, Forester's Falls

Mrs. Clarke Rea (Jennie)
Waldemar Pres., Grand Valley, Ont.

Mrs. F. E. Barker
Knox Paisley Block, Guelph, Ont.

Miss Maude Edgerton
St. Andrew's, Huntsville, Ont.

Mrs. Frank I. (Mina) Shaver
St. Matthew's, Ingleside, Ont.

Mrs. Mabel Koffend
Mrs. May Boyd Penwarden
St. Andrew's, Kingston, Ontario

Mrs. Maisie McLeod
Elmwood Church, London, Ont.

Mrs. Barbara Wiseman
St. Mark's Church, Moose Jaw, Sask.

Mrs. G. A. Warrington (Florence)
St. Andrew's, Port Credit, Ont.

Miss Minnie Nickell
Pres. Church, Rockwood, Ont.

Mrs. Jean Cairns
First Pres., Seaforth, Ont.

(Mrs. W. D.) Kathleen Mercer Carnie
St. Andrew's, St. Lambert, Que.

Mrs. James B. Tier (Lulu)
Motherwell-Avonbank, St. Marys, Ont.

Mrs. Jessie Morris
Mrs. Edith Hislop
Morningside, High Park, Toronto

Mrs. Louise Wilkins
St. Andrew's Chalmers, Uxbridge

Miss Lydia Herczeg
Mt. Pleasant Church, Vancouver, B.C.

Miss Marion I. Robertson
Knox, Walkerton, Ontario

Mrs. Katherine Mary Oliver
Portage la Prairie, Wellwood, Man.

APRIL 19

GLAD TIDINGS

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KATHLEEN HUMMELEN
EDITOR

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The Road to Emmaus

by Margaret Simmons

The walk was unusually tiring and although I was accustomed to extensive travelling on foot, those seven miles from one town to the other appeared endless. Cleopas, also a follower of Jesus, walked with me. His gait, like mine, had slowed considerably with the weight of sorrow. I did not speak with him for some time for frankly I was unable. I don't know how far we walked before we spoke, but the distance seemed immeasurable.

Cleopas, in his gentle way, broke the silence. I found it difficult at first to put my thoughts into words but Cleopas sensed my discomfiture and eased me into one of our lengthy conversations. It had been not only a matter of routine, but also a considered privilege to weigh the Master's words whenever we parted company. That day proved to be no exception for without a doubt, we had parted company. There was so much we didn't understand about Him. Our mounting perplexities about His existence created considerable debate. I was deeply engrossed in an idea that Cleopas was putting forth when a stranger joined our company. I am not sure now if perhaps he had been walking with us even before we noticed Him.

"You seem to be in a deep discussion about something," He said.

"What are you so concerned about?"

I could hardly believe my ears.

"I thought everybody knew about the terrible things that had happened in the past week in Jerusalem," I lamented.

The stranger persisted.

"What things?"

Cleopas told our sojourner about the tragic events that shrouded our stay in Jerusalem for the Passover; that our religious leaders and yes, even our chief priests arrested our Master, the man from Nazareth and turned Him over to the Roman government.

The pronouncement coming from Cleopas' lips sent a cold shudder through my body. It brought me face to face with the reality of human cruelty and injustice. I had not wanted to believe that a man so highly regarded by God and man, who performed such miracles of healing, would suffer so at the hands of our respected leaders. I admit I gave way to my emotions. And somehow or another, the tears falling down my cheeks did not embarrass me in front of the stranger. How could I refrain when I told the sojourner how our Master had not only been condemned to death but was hanged on a common criminal's cross. The stranger said nothing, but remained attentive. His quiet concern made me feel I wanted to justify my sorrow. I wanted to tell Him how His other followers, too, thought our friend, Jesus, was the glorious Messiah, coming to rescue us from the tyranny of the Roman governors.

I quickened at the mention of our promised Saviour but the moment dissipated quickly for I was fully aware of our Master's crucifixion three days earlier.

Anxiously, Cleopas related what had happened the morning of our departure from Jerusalem. He told the stranger how some of our women, also followers of the Master, had been to the tomb but Jesus' body was not there!

I remember their excitement when the women let us know some angels disclosed to them that Jesus was alive. Can you imagine the disturbance? Some of our men felt they ought to check the women's story and sure enough, the body of our Master was gone!

I wondered what the stranger would have to say to this unexpected turn of events. Cleopas, like myself turned to wait upon the words of the stranger. I thought perhaps he would offer a rational point of view; something to assist us in forming some logical conclusion about the empty tomb. He did not get caught up with probabilities. He turned His head slowly from one side to the other, hesitated a moment, looked clearly at both Cleopas and myself and then admonished us.

"Wasn't it definitely predicted by the prophets that the Messiah would have to suffer all these things before entering His time of glory?"

His statement puzzled me. Even Cleopas, a man well-acquainted with deliberating a point, made no attempt to respond. Who was this stranger who not only accepted our story without any indignant outbursts but seemed to think we ought to have been expecting just what happened. He sensed my concerns that the prophecies were meant for someone other than the Jesus we followed. After all, how could the Messiah come in our day? Wasn't He supposed to set up His Kingdom for us?

Well, our Master, Jesus, had died and still we lived under the control of the Romans.

The stranger, as if in answer to my silent questions, quoted passage after passage of the writings of the beloved prophets. He began with Genesis and explained what the messages meant and how they, in all certainty, referred to our Master, Jesus. He left no room for doubt.

I knew by the look of concern on Cleopas' attentive face that the discourse absorbed him totally. The stranger quoted so many passages throughout the Scriptures with such authority, that we anticipated hearing more.

We were still a short distance out of Emmaus when the evening sky descended upon us. We felt quite sure the stranger would have continued on His way if we hadn't pleaded with Him to stay with us for the night.

How thankful we were to reach our lodgings after our exhaustive walk. We hoped to continue our discussions over our evening meal. Our guest sat at the head of the table (which seemed His rightful place), whereupon He asked God's blessing on the food. He took the loaf of bread and offered it to us. Cleopas looked at me. His face beamed. I felt changed, too. At that moment, we knew our Master was alive! It was an absolute fact.

So many times before, Jesus had performed this reverent, beautiful custom and we saw no special significance in His action. Now our Master knew we understood its meaning and He disappeared.

Joy ran through me as I exclaimed to Cleopas how, as we were walking, I experienced an unusual warmth in my heart as passage after passage clarified in my mind. It then beamed through my head what Jesus had said one day when he taught us, "Where two or three are gathered together because they are mine, I will be right there among them." Never for a moment did I realize He meant 'after' His death.

Cleopas brimmed with enthusiasm. Eagerly, he suggested we return to Jerusalem immediately to let the others know we had met our Master. I agreed wholeheartedly. So many possessed the knowledge of the Scriptures, but what a joy it would be to share the deeper meanings of the passages as they spoke of our Master.

Excitedly, I recalled how Jesus fed us and thousands of others also, as we sat hungering for food near the shore in the hilly countryside of Galilee. "Hadn't He tried to tell us then that He was the 'Living Bread' that came down from Heaven?"

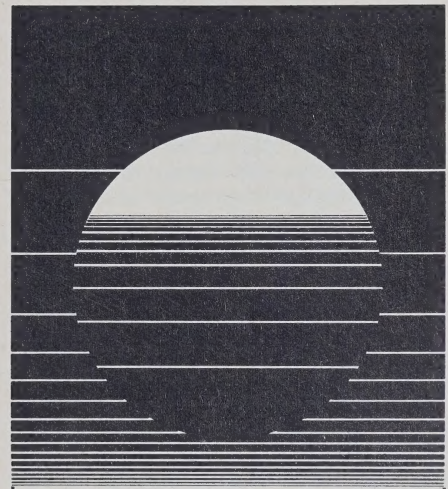
Cleopas confirmed it to be so. Yet we had not understood the meaning until we invited our Guest to stay with us in our lodgings. He offered us the true manna and in eating it, we recognized the Giver.

Within the hour, we were on the road again, bursting with the joy and enthusiasm of new life, and desiring to bring hope to the hearts of those sorrowing for our dead Master. What glorious news, to tell everyone our Master lives.

read

Luke 24:13-35

Mark 16:12, 13



MISSION to the NORTH

by Geo. A. Johnston

The designation of a "frontier field" in the Board of World Mission Regulations may be a misnomer in the 1980's. "Frontier" means "at the edge of or beyond civilization." This is rather difficult to experience today in Canada.

Years ago I rode fifty miles on horseback on the weekends to conduct worship services and had a taste of travelling by freighter canoe with an Indian guide where there were no roads or railways and moved across portages infested with mosquitoes and flies. I've flown with bush pilots and more recently with Arctic pilots. These experiences were not truly "frontier" because the trails were familiar, the waterways were known and the canoe had a reliable engine. The pilots thirty years ago had at least radio contact and now use modern navigational aids. There can be no similarity, for example, with the "frontier" experience of the men and women who ministered to the spiritual, emotional, mental and physical needs of those daring and brave people who sought to make a fortune in the Klondike gold rush of 1898.

In Arctic communities benefits of civilization are quite apparent such as oil heated homes, electricity, radio, color TV, telephones, skidoos, automobiles and good air transportation. Accommodation for oil workers and construction crews across the land is modern and comfortable. Atco type housing units bolted together provide good facilities for sleeping, dining, relaxation and showering. They are vastly different from the tents of yesteryear.

In terms of the above statement there really is no "frontier field" in mission in Canada. Many benefits of civilization are close at hand. There is, however, distance from cultural amenities, higher educational facilities, first class medical services and a variety of entertainment providing choice.

For the clergy there is also distance from fellow ministers and the nerve centres of denominational activity. In emergencies this distance is relatively short due to the speed of jet transportation.

The most active part of Canada's North today is in the western Provinces, the Yukon and the western third of the Mackenzie District of the Northwest Territories. In many of the construction camps and new communities "out there" a transient population is evident with an average stay of two years or less. Most of them want to make money quickly. There are singles and young married people uprooted by hundreds and thousands of miles from the security of familiar home surroundings. Marital problems break out. There are husbands who have moved North, separated from wives and families because of problems which have not been resolved and from which they have not escaped. There are lonely individuals with some principles who do not want to spend their evenings in the beer parlours, nor do they want to spend them alone. All these people need the ministry of the Christian Church and the Presbyterian Church in Canada is endeavouring to carry its share of responsibility in meeting such need.

To the Nelson River Power Project in northern Manitoba we have appointed in recent summers a student in theology who serves as an assistant chaplain. In northwestern Saskatchewan, centred in Buffalo Narrows, is a young, married lay missionary engaged in a territorial mission, an offshoot of the one carried on for many years by the Rev. Malcolm Muth. A considerable amount of his ministry is with native people. At Fort McMurray, in Alberta's oil sands, our missionary commenced last November to reach out to people in a new subdivision of 4,000 population where no provision was made for even one church site. Other opportunities will be before him as a third oil sands project is commenced and people come from all over Canada. Our missionary at Dawson Creek ministers to a Presbyterian-United congregation at Chetwynd in northeastern British Columbia. Because of imminent coal mining developments and an expected growth in population that congregation is hoping for its own ordained Presbyterian minister this summer.

The Yukon Territory, rich in minerals, has a great future in mining and hydro electric power. The capital city is Whitehorse, a modern community of almost 15,000 people. At present a rethinking of our mission there is underway and it may become the centre for a Presbyterian territorial mission in the Yukon. Approximately 225 miles northeast of Whitehorse at the mining community of Faro the Presbyterian, United, Anglican and Lutheran Churches co-operate to form an ecumenical Protestant congregation. For the past few summers the Cyprus Anvil Mining Corporation has employed one of our theological students there. This provides the student with an orientation from the union worker's side of industry and gives an opportunity, through friendships established, for Christian witness. When not on shift work the student gives some time to ministry with the Protestant congregation.

Ministering in the North in the traditional sense of congregational work has certain characteristic features which can try the patience and mettle of a missionary. Once accepted and trusted a great deal of counselling is required, often with people not connected with the congregation. Because much of it is done on a one-to-one basis it takes considerable time. Alcohol is the number one problem, then personal and marital problems. Bible study may be with one family or one person at a time, particularly if shift work is involved. When summer arrives after a long, cold winter members and adherents disappear on the weekends to relax and enjoy the great outdoors. In the far North those who can come South for holidays do so. Hence church attendance is at a bottom low which can be very discouraging if not accepted as part of existence and if thoughts are not centred on what may be accomplished during the other months. In addition, because of the transient nature of the population a congregation may be sadly depleted in less than a year. Rebuilding is a continuous effort with constant leadership problems. Finally, such congregations cannot be expected to attain self support in the time span set out for more settled and mature areas. These will be mission charges requiring financial assistance for a long time.

Because of the expected construction of the Alaska Highway Gas Pipeline the Presbyterian Church shared with other major denominations in May 1978 in the formation of the Yukon Ecumenical Pastoral Board. This Board is to have the resources and personnel to minister to the construction workers, families and communities affected by the building of the pipeline. It was not formed to be a political pressure group.

Scattered throughout the North are Presbyterians persuing their vocations such as Dr. Winston Dykeman at Elsa in the Yukon Territory, Rod Douglas, Manager of Pine Point Mine in the Northwest Territories and Don MacWatt an entrepreneur who employs native people and is a councillor in Aklavik in the western Arctic. The Board of World Mission has established a category known as "Volunteers in Mission" to challenge Christians who are already in the North and to encourage others to consider work in the North, with a view to utilizing their opportunities for Christian witness, fellowship and evangelism along with their vocation as doctors, lawyers, dentists, engineers, nurses, teachers, social workers and clerical staff. It is our hope to establish a missionary-at-large in Yellowknife, the capital of the NWT, who will travel extensively as a resource and support person to such Volunteers in Mission. Lay leadership schools and seminars will be encouraged to assist lay persons in facing their mission opportunities. This can very well be the Church at work in a form different from the traditional congregational style.

In the historical development of Canada the Presbyterian Church, through its committed members, has had considerable influence. It has also been mission oriented. In 1866 the Rev. James Nisbet established the first Presbyterian mission in western Canada on the banks of the North Saskatchewan River. That mission developed into the modern city of Prince Albert, Saskatchewan, in which many Presbyterians serve today. In the Klondike gold rush of 1898 our missionaries went with the gold seekers over the trails, passes and rivers, as well as up the mining creeks, ministering to the needs of the whole person. The first French Protestant mission west of the Great Lakes was established by a Presbyterian, the Rev. J. E. Duclos, who left a good congregation in Edmonton in 1916 to commence work at Bonnyville, Alberta. He held services in either English or French at fifteen different places and established a school and hospital at Bonnyville.

That spirit is still in the Presbyterian Church in Canada. Governments have taken over much of the work once done by the Church such as education, medical care and social welfare, nevertheless, as the North developes the Presbyterian Church in Canada will continue to reach out in serving God. It must be remembered that man's greatest need is a right relationship with God. The Church's primary task is to make God known to man and to show the way of reconciliation with Him. When man is right with God he will be right with his fellow man.

Words made famous in the second world war, "give us the tools and we'll finish the job," have an application here. Give us the personnel, equipment and money and we'll do the job. ●

Jack and Beth MacIntosh

with Remmelt Hummelen

R.H. You went to Japan in 1961. What have you been doing since then?

Jack: First, it's orientation in Canada or overseas, to orientate yourself to the situation to which you are sent. Language of course is a big thing; how to communicate, how the people are living, how the people are thinking. From there you start to get into more of the working side. I was involved with training programmes and youth work, and that was a tremendous help. I wasn't just out preaching on Sunday or teaching class. I was out meeting the lay people where they were, and the young people in their weekly meetings and get-togethers.

R.H. So you did mostly youth work and Evangelism since '61?

Jack: From '61 until about '68, yes.

Beth: Our home was the first Korean Christian Centre in Osaka.

Jack: This was down fairly close to where a lot of Koreans are living and I was very accessible to them, and we had a lot of things going there. Too many things for the Japanese school on whose property we were, so in '69 it was relocated.

Beth: But as early as 1967/68 we realized that all of a sudden the enrolment was one-tenth Korean. They contributed the fact that the Korean enrolment had risen to us living in the house and felt that maybe we were sort of an undesirable influence on the campus.

Jack: From about '67 on I have been working with two of the leaders of the church in the decade of development programme. I guess you would call it an experiment in church renewal. This included everything from new outreach to community service programmes to experiments in social action, and then went from that to focus in on the location for the Korean Christian Centre. This was located in the middle of the part of Osaka where the Koreans are concentrated.

R.H. Will you go back to work at the Centre?

Jack: No. My work there was primarily one of, what I guess you would call, programme development and planning, getting the Centre established and trying to develop the real thrusts of this experiment. There were three areas that I really was focussing on. One was that of community organizing, forming action groups for bettering the situation of Koreans in Japan around the issues of the people of the community. Second, was the in-house programme development which related most closely with the initiation of the Korean Y.M.C.A. The centre is three-stories and can be used for all kinds of programmes, and the Korean Y.M.C.A. has been the one that has carried the ball pretty well in that area. The third area was congregational renewal. There was one congregation that was using the facilities of the Centre up until last year, and that whole experience they shared in the Centre was sort of a model for other congregations of Japan.

R.H. What has happened to that experiment?

Beth: They built a new church immediately behind the Centre in the last two years, the Osaka Korean Church. It is a five-storey structure: two stories for our day-care centre of 120 children in the neighbourhood, the third floor for community activities and Christian education, the fourth and fifth floor is our church.

R.H. When you go back what will you be doing?

Jack: I resigned as interim-director of the Centre, and in consultation with the church they have asked me to go back and take on one of their designated areas of outreach. This will be a church planning situation where there may be a few Korean Christians. I will go in and start breaking the ground. We feel we are very much a part of the Korean Church in Japan and want to go back this time as a team. We're trying to figure out, how to use all the wisdom that's been gained over the last nine/ten years at the Korean Christian Centre—that very much involved style of Christian faith.

Beth: The Korean Christian Church in Japan has really moved strongly in the direction of social action in the last ten years. They have also been concerned with Evangelism and we feel very strongly that this two-pronged emphasis is very necessary.

R.H. What has caused the movement in this direction?

Jack: I think there were two things. The Christians realized that the Koreans were really hurt—their people and their community. There was a lot of hurt, a lot of abuse, a lot of disorder in that community. They became aware of that. That was one thing. And then they realized that the Gospel is not the monopoly of the Church, it is the Gospel of God for all the people. It's not just something that is handed out like facts, but it has to be active in all segments of life if it's to be real.

Beth: Jesus came as a whole person and we weren't meant to minister only at the level of the spirit, I don't think. Our young people have persistently called their elders in the church in Japan to a ministry that has integrity. They say that unless we are actually working among people who are hurting in our community our Christian witness does not have integrity and credibility, and I appreciate what these young people in particular have been saying. Maybe they are the first to realize it because they have not been so bound to a system where they had to grind, grind, grind every day to make a living and they have been a little freer in making choices as to how they were going to use the time at their disposal. But they have actually been out in the community doing what they said was necessary, and as the elders in the church community have seen that, they have come to respect it.

R.H. What you are saying is that if you are an oppressed group it's much easier to be involved in social action—and maybe the Canadian churches are not oppressed?

Jack: That is something that is probably a myth—that the church in Canada is not oppressed, that it is not being exploited, and that it is not being used by powers that are beyond it.

As we go around meeting people younger and older in Canada I find there is a sense of alienation, of not being able to really activate their faith right within the church.

And if you cannot activate your faith, there are some powers beyond yourself and beyond the corporate body of which you are a part as a Christian, that are controlling you and manipulating you. It's just waking up to that, that's all it takes. And then you say enough is enough.

Beth: I don't think the people of the Canadian church need to awaken to the fact they are oppressed so much as to the need to identify with people who are oppressed. I don't want to make them feel burdened so much with a sense of guilt as to look at the other side of the coin that we have in privilege. If we have so many privileges then the other side of that coin is that we have an equally large responsibility on behalf of the people who have been deprived around the world. I would like to see more Canadians realizing that they have to dig down and find the real issues of oppression in this world, to discover the places that they can plug in as concerned Christian individuals and congregations and communities.

R.H. How does that happen?

Jack: Well, I can't lay out a programme for them. The first thing is to become involved in some situation where people are hurting. And that means to become involved at all costs. It doesn't mean that you are going to have to sell a car or a house or anything like that. It's going to cost in terms of struggle. And that means time and energy.

It may mean associating with people or groups that aren't too highly appreciated in your company or too well looked upon by the local town council or something like that.

R.H. How has the Japan experience changed you?

Jack: That's the story of our life I think, isn't it Beth?

Beth: Yes. I think it helped to give us more of a world perspective. I think perhaps we consider ourselves more world citizens than Canadian citizens at this point.

All the time we grew up here and were being educated here in Canadian schools, we were very seldom encouraged to think that we had a lot to learn from the rest of the world. This is one of the big things I've learned; how much we have to learn, say from the Orient. But it has been a very humbling experience. And this goes for the Church too. It's good to see mission becoming more a two-way street and I think they really are more open to the idea that really there is something they can learn from all the church men and women as they come to us from Nigeria, from India, from Africa, from South America. This is hard I think for Canadians to learn. The shoe has always been on the other foot up until now.

Jack: I don't know whether this helps at all but I think we've learned how to be childlike; that we're always growing, that we're always changing. The ground on which we stand and the root of our being does not change, but in the goal of maturity in Christ there is a tremendous excitement, a tremendous energy to learn to love, to learn to serve and to learn to be free. This can only be done in terms of doing as a child, trying to grow up in doing these things. That means that you are not bound by any law as an ultimate thing, that you are always free to question and free to doubt and free to hope. Because you know that there is something that is promised for every person that is good and true for them. And when you work this out practically, that means that you don't drive, drive, drive for producing such-and-such a programme within such-and-such a time, or come up with such-and-such a product that will produce so much profit. It's a kind of whole life that is involved and a life that isn't just the individual. Well, maybe you could put it this way: we have learned in a very practical way how to die to ourselves and live to Christ in others. That the Lord and Saviour wasn't Lord just 2,000 years ago. He is Lord now. We have seen it in an awful lot of young people, we've seen it in old crusty elders that you wouldn't expect would change. But they have been changed, and made new, because in them there was a Christ living, and they found in the young people who came to them and challenged them, that there was a Christ.

Beth: One of the things I have learned in being in Japan is the importance of our having a living relationship with the Lord that we serve. Unless we really do feel we are growing in our understanding of Him, then I think we tend to dry out, dry up. And this is something that Koreans in Japan have been learning in the last ten years. In their zeal for social action in serving the community, they got away from Bible Study, from the Church sometimes, from cultivating those relationships they had in the Church. They found their impetus tended to dry up. And so, one thing I have been saying throughout the Church is that while we have second, third and fourth generation Koreans in Japan, there is no such thing as a second generation Christian. And unless we do have that living relationship and know that Jesus Christ is alive and at work in our world today, then our power diminishes. And this is the lesson I think I wouldn't have learned in these terms here in Canada. Admittedly I love the Koreans in Japan where we talk about second and third and fourth generations. But in some ways those young people made that discovery because they went out.

Jack: They found that they had to renew their resources, refresh themselves, so that they can continue to serve in the spirit of Christ, and out of that came that sort of encounter with Christ.

Beth: We are seeing this has brought other young people into the Church too. It has made them gravitate toward this core of Christian young people, realizing that there was an added dimension in their living. How much actual exchange will take place I am not so sure, but I feel there are tremendous opportunities for proclaiming and celebrating the Kingdom.

R.H. Has the social situation in Japan changed much for Koreans? Is it getting any better?

Jack: It's improved. They have been able to stabilize their status a little more in Japan. They have been able to make the Japanese sort of give them a few rights and benefits and privileges that gives them a little more sense of being people.

Beth: In the last five years, in most of the large centres Koreans and foreigners have been given the right to enroll in National Health Insurance and that's been a real boon.

R.H. What about jobs, access to education?

Jack: You always have the problems of written policies and unwritten policies and I think we have reached the stage now where there are very few companies that have written policies discriminating against Koreans. There are still private companies, insurance companies and other public companies that have circulated memos to make sure that Koreans are not allowed loans or policies and so on. But that is the exception rather than the rule now. That does not however change the minds and the attitudes and the unwritten, operative, policies.

R.H. Let's talk about your family. What have they found life like?

Beth: I think they all feel it is a tremendous privilege to have an opportunity to grow up in a country so different from Canada. They have all enjoyed the Japanese schools that they have gone to. They have all been educated in Japanese schools—David and Janet to the end of Junior High School which is Grade 9, and Mira ended in Grade 8.

R.H. Is it unusual for missionary children to go to Japanese schools?

Beth: Yes. They usually go to an International school. But we wanted to keep our children with us and also we wanted them to put down their roots in Japanese society, and for us I think the choice was the right one.

R.H. Has their education suffered because of it?

Beth: It's been difficult because they had to continue English by correspondence courses at the same time as they were going to day school. And with the homework load in Japanese day school it meant they haven't had the amount of time to put on their English studies that they really needed. Both Janet and David coming into Grade 11 in Canada found it pretty hard going for that first term, but I don't think they would be willing to chuck the Japan experience out the window for the sake of making some better grades here in Canada.

R.H. So they are pretty well bilingual then.

Beth: Oh yes.

R.H. What is the education system like?

Beth: The emphasis is different. In mathematics and science they are ahead in Japan. So our children have no problem in coming back in math and sciences. The main difference is the way in which Japanese education is very teacher centred. Children are not expected or prepared for being able to express their ideas or even to have ideas of their own. Examinations are basically on just the work that has been covered in class and you feed back what the teacher has given you during the year. So, coming into a Canadian history class or English class has been a real rocky experience for our children. One thing we appreciate about having our children educated and brought up in Japan is the fact that they have been allowed to remain children longer than I think they would have in the Canadian scene. Young people in Japan are much less sophisticated than they are here in Canada. Young people in Canada have to make very important choices from an early age, maybe far earlier than they are able to cope with that responsibility. I think the Japanese system is right in saying that there are certain things that have to be learned. You don't have any choice of this up until you get to the end of Grade 9. You learn the basics and they drill, and they make sure you have learned them, so that even children who drop out of school after Junior High School are not going to be illiterate.

Beth: The parents really determine the direction of the child's life from an early age by deciding what schools they are going to aim their children in the direction of. It is a definite stratified school system and this begins right at kindergarten.

R.H. What are you doing now in terms of your studies here in Canada?

Beth: In the last few years in Japan I have been doing an increasing amount of speaking with groups of mothers in schools, in the public schools, and I am very much aware of my own inadequacy in the Japanese language, even after 18 years. I thought that I just couldn't afford to be away from Japanese studies for this whole year and am doing fourth year University in Japanese studies this year. And then also at Ewart College a course in the Church of the Modern World which has been an attempt to wrestle with the church's place in the world and our responsibilities in social justice and Evangelism. I feel it has been a very profitable year of studies.

Jack: This is part of the process which I think cannot be down-played in our growth that we talked about. It's a time for reflecting about what has happened, to really sit down and do some critical review of what has been done and what has not been done, and then to look ahead to get set for the new front.

R.H. What are you doing Jack?

Jack: Well, in the Toronto School of Theology, I'm taking courses which have enabled the reflective process and also the projective process, and try to tie it together. For instance, the Korean church has always been concerned about is the division of their people between north and south. In their new decade programme they have made a commitment to do what they can as a Christian to initiate reconciliation. And that's one area I've been working on.

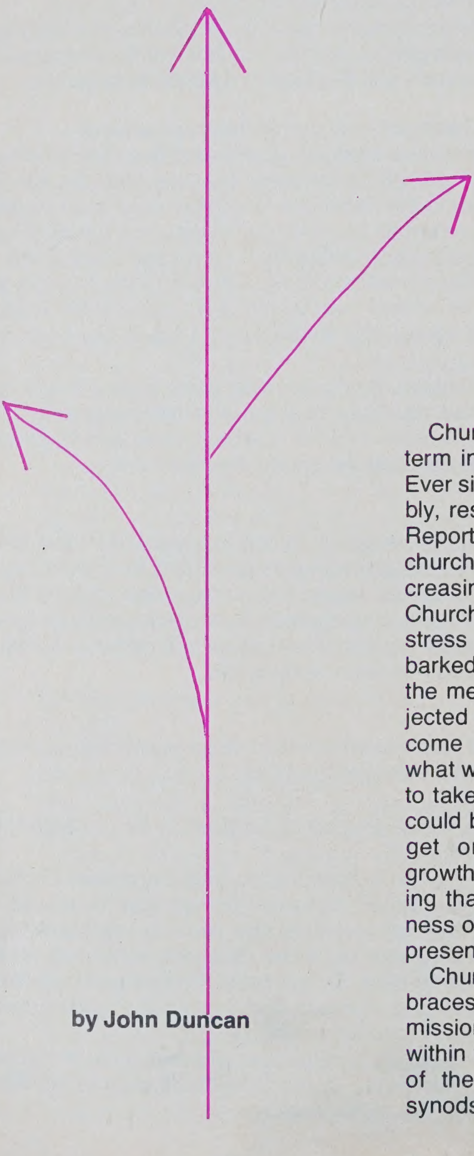
R.H. When are you going back?

Jack: It will be in August. Beth and I have been asked to direct the Missionary Orientation Course for various North American Churches.

R.H. As we go into the 80's, the start of another decade, what do you both feel are some of the challenges of mission?

Beth: Well, I think the idea we mentioned before, the fact that Canadians and people in the western world really have to take seriously the fact that there is so much to learn from other cultures, and that mission is now two-way, so that we can expect to see more people coming from our sister churches with a real message that we would do well to listen to here. So it's more of a real give-and-take, an openness to accepting sisters and brothers from churches in other countries from right here in pastorates or in team ministries in Canada.

Jack: I see this as a time of tremendous struggle for the church as it really focuses on how to respond in a really faithful way to the Gospel. Mission in the 80's will really be mission in all the corners of the world.



CHURCH

by John Duncan

Church Growth has become an "in" term in the church in the past two years. Ever since 1978 when the General Assembly, responding to the State of the Church Report, called for a 10 year strategy of church growth: the term is heard with increasing frequency in the Presbyterian Church. With the 1979 Assembly, added stress was given the concept as we embarked on another 10 year plan to double the membership in the 1980's. If the projected goals of the Assemblies are to become a reality, we need to understand what we mean by Church Growth. It's time to take—some of the mystery out of what could become a "catchword" or a fad and get on with the business of church growth—which is just another way of saying that we need to get on with the business of the church being the church in the present day and age.

Church growth is a broad term that embraces the whole spectrum of the life and mission of the church as a denomination within the Holy Catholic Church and each of the congregations, presbyteries and synods. It is a means to an end, not an end

GROWTH

in itself. It has to do with being more effective in our witness and outreach as well as in our nurture and caring within the congregation. It is careful analysis of what is and is not useful in our mission and planning for intentional ministry in the places where God has called us to minister in His name. It has to do with understanding the community around us, the conditions and needs of people, especially the unchurched, the outsider, the non-Christian. It has to do with making choices and changes in our methods and systems in order to proclaim the good news of Jesus Christ to those outside the church. It is this and much more. It is the whole exciting process of renewal and expansion of the Presbyterian Church in Canada. It affects every aspect of the life of the congregation from worship to Evangelism, from Christian Education to Stewardship, from caring for our present members to caring for our community and our world.

Already the two committees appointed by the last two Assemblies have been hard at work developing strategies, plans and resources to help the church to grow. They are working in cooperation and mutual support for the common cause. The members of each committee have a deep commitment to their task and to the church which we pray will be contagious.

The Boards and agencies of the Church, the colleges, Synods and Presbyteries are gearing up to promote the growth and renewal of the Church. Research is under way to discover the areas of need and the most effective means of meeting those needs. Resources are being developed to assist congregations in planning their growth programmes. Pilot projects are being planned. Workshops for training are being held. Consultations are being held with other denominations to share our experiences and to learn from their experiences. Church Growth is not unique to the Presbyterian Church in Canada. It is a dominant concern of the whole church. Congregations are beginning to study and experiement with ways of growing and are planning their own strategies and goals. Whatever is done for church growth elsewhere in our church, nothing will happen until it happens in the local congregation. The ultimate responsibility for Church Growth rests with each congregation. The commitment and efforts of every member is necessary to accomplish these goals. It is quite clear from scripture that God wants the church to grow and that he will provide the increase if we will be faithful to our calling to go out into the world and make disciples.

In all of this ferment and change for growth, the W.M.S. can fulfill a vital role which is central to its purpose. The church in Canada is now, as it has not been for many years, in a mission situation. Canada is not a predominantly Christian nation and the church can no longer take for granted its assumed place in the life and culture of our nation. We are not even a nation of nominal Christian orientation. Besides the people of other religious faiths, we see a dramatic rise in the number of people who are committed to a faith in secular materialism. There is no question that the focus of mission in the 1980's must be in our own local community without neglecting in any way the essential work at home and overseas that has been your ongoing concern for many years. Indeed, if these traditional concerns are to continue, the W.M.S. will need to direct its energies and resources more and more to the local community in and through the local congregation. The whole church needs the benefit of your long and successful experience in the ways of effective outreach. The W.M.S. members now can be and do in their own neighborhoods what they have so long supported and promoted throughout the world.

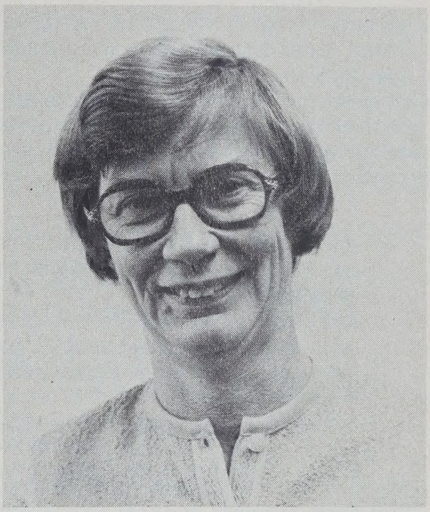
Our mission is not of our own choosing. It is a gift from God who directs our efforts and creates our opportunities. It is necessary then to re-examine the purpose of the W.M.S. in the context in which we must live and work. What, precisely, do we have to offer? What are the competing forces and the barriers that face us? What plans and changes can we make to overcome this opposition and to effectively fulfill our purpose? Clarification of purpose, goals and methods is essential to growth.

How does the W.M.S. and the church look to the outsider? What is our image? Those of us who have loved the church and have been a part of its life for so long see the church in an entirely different way than those outside. However difficult or even painful it may be, it is important for us to listen to the outsider. We need to understand how they see us and how they receive the message we offer. The temptation in this is often to be defensive. We tend to think that we are all right and that the outsider is wrong. We want them to change but we want to remain as we have always been. We are too comfortable with things as they are. But, we can change our image and the way we proclaim our message in order to elicit the kind of response we desire. This is not to betray our purpose or to compromise our message. Rather, it is to enable us to become more effective in our work.

In addition to looking at our purpose and our image, we need to look at how we communicate. Who is it we are trying to reach? How can we speak in terms that they can understand to their needs and condition? The role and status of women in our society are changing rapidly. Has the W.M.S. adapted to these changes? Do we speak the same language, use the same thought forms and identify with the hopes and dreams of the people we are trying to reach?

Wherever we are in the church across Canada, we need to apply in our own place those same methods with the same commitment that has proved to be so effective in our mission to people overseas. Among these are three important factors. First to learn the language and culture of those we are trying to reach. This must be done with sensitivity and respect. Secondly we need to identify with and relate to these people and to be one with them in their struggle. Thirdly, we need to perceive and meet their needs through effective communication of the Gospel in word and action. These three factors are not new. They are the same ones that have worked so well over the years as the church has proclaimed the gospel of salvation in every part of the world. They are derived from the ways used by our Savior in coming into our world to redeem us all.

Church Growth needs the wholehearted support and participation of the W.M.S. It is what the W.M.S. is all about and what you do best. There is nothing mysterious about it. Certainly it is not an impossible venture. Church Growth is nothing more than doing the possible in the most effective way we can in our time and place. By joining our efforts with others and by utilizing effectively the resources available we can achieve the goals of growth and doubling in the 1980's.●



Dear Friends,

MANDLESHWAR, India, Christmas, 1979.

For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16. We are thankful that

- —we have a very dedicated Bishop.
- —we have several members strong in faith and prayer.
- —there have been times for retreats, workshops, seminars and conference meetings to broaden and strenghten our faith.
- —evangelists have been called by God to serve us.
- —the political situation is not such that doors are closed, but instead there is still democratic openness to preach and teach in most areas.
- —basic foods are still available, although many difficulties confront us, which may become greater.

—although some commodities, ie: diesel fuel, kerosene and electricity are rationed, small amounts have been made available through Gov't request for our specific work.
—when drugs have not been available in the market the Gov't Health Centres have been kind enough to give or share some of theirs.
—we have received as much produce as we did from what seemed like no monsoon at all.

—we have a very dedicated padre very strong in stewardship.
—our Program is better linked with Hospital Personnel than it has been for the past year and a half.
—the Doctor goes regularly to clinics even though it is not always at the most suitable time or convenience of the patients.
—although our staff has become small in numbers we have the use of personnel from the Hospital.
—we have a male nurse to do specific jobs that they can do.

—we have a part time cook, clerk and sociology student able to help us in specific jobs such as typing, surveys and clerical not requiring full time.
—we have been able to hire a typist from the local Court House when extra typing has been required.
—the Director has been more available, and not far away or serving on so many Committees.
—we have resident nurses in each centre and VHW's in most villages and have been able to teach to sets of classes each year.
—we have a Diesel Motor for most of our travel and our Petrol Motor still serves us well for double programs for these classes and for student's field experience.

—we have been able to repair as many buildings as we have for our staff quarters as well as clinical buildings.
—the Gov't has been very co-operative and willing to help. They will help us with each of our small industries, giving up to 75% subsidy in some cases.
—several local people are interested in small industries if we can get started initially. Interested people from Delhi have come to see our Project . . . from Vhai and CRS.
—we continue to get help from the CMAI team to teach our VHW's.
—we have students from Undergraduate School of Nursing, Indore, come to us for field experience.

—Panchayats (local Gov't Officials) are more interested and co-operate and have formed a local Committee.
—we have electricity in Jalkahan and may soon have it in Khalghat.
—there has been some road improvement and more expected with Gov't relief.
—staff in general (including Director) are enjoying better health than over the past three years.
—I have finally found a satisfactory arrangement for a cook in my home.

Psalm 34 (King James Version).

Needs and Petitions for Prayer Support, that

- —a greater prayer fellowship be found around the world.
- —need and desire be felt for an evangelistic revival in Churches.
- —the wisdom and strength witnessed in our Bishop not falter.
- —the many Christians that have fallen away be redeemed through a greater love of one and another.
- —new leadership be found through revival in the Churches to give better leadership than we have now.
- —smaller budgets from abroad strengthen and not weaken the Churches.
- —a closer walk with the Lord may increase membership in the Churches.

—the necessity of sharing the gospel be accepted and better known.
—our preaching and teaching may reach the eyes and ears of Gov't Leaders that corruption may be eliminated.
—we remember our Gov't Leaders and the problems facing them.
—there be some change in soaring prices, low wages, declining budgets and deminishing resources.
—some small decrease in population be seen soon with all the efforts and success in family planning, and hence decreased malnutrition.

- —Christian love be shown in Nursing service today.
- —the Doctor may be given courage to accept his responsibilities.
- —we find more VHW's where needed.
- —the outcome of changes in Nursing Education in India be suitable to all Institutions.
- —when unions come into our Institutions that proper use be made of these situations in Christian Love.

—resources be made available for the anticipated needs and plans to increase water supply in India.
—measures be taken to decrease the tragedies of famine.
—winter crops be increased with recent unseasonal rains since monsoon crops were very, very poor.
—development Projects and societies may eliminate some unemployment.
—Doctors and Hospital Staff in the Diocese may become more community oriented to serve the Total Man and not self.

And the Angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God". Luke 1:35.

Yours in His Service,
Doreen Morrison

news from the H.M.M. Hostel

There was a maximum of 208 girls in the two hostels during the year. This was an increase of about 20 over the previous year. Girls were almost evenly divided amongst primary, junior high and high school. Most were from Christian families but 7 were Hindu, 4 Muslim and one was Tibetan. These took part in all Christian activities with the other girls.

Girsl came from a wide area of North India. Jhansi and Isagarh accounted for one fourth the total and another fourth came from Gorakhpur, Deoria and other eastern districts—many of these through the junior high school in Chauri Chaura. At least four others were from East Nepal and three originally from Mizoram. 36 came from places to the east of Jhansi such as Kulpahar, Nowgong-Chattarpur area, Mahoba, Banda, Karwi and all the way to Allahabad, Fatehpur and Kanpur; 17 from Babina, Lalitpur, Bina, Bhopal and Itarsi to the south and about the same number from Guna, Shivpuri, Gwalior, Dabra, and areas to the west. Nine were from around Agra and Delhi.

The past year was a difficult one in many ways for the hostel but we thank God for His mercy and help. Early in the school year we lost one girl through drowning. There was more than usual sickness amongst staff and girls.

Once again the garden provided fresh vegetables for the winter and spring months and onions and garlic for the rains and fall. About Rs 2000 was received in gifts to provide milk for the girls.

Rising prices and salaries have made it necessary to raise the fees by Rs.10 from July 1979. Through bursary funds about 40 girls were helped with hostel fees and/or school books and uniforms. This help amounted to about RS.10,300 for the 1978-79 school year. Hostel expenses per girl for the school year were about Rs.48.

As previously, girls are keeping their dorms clean and tidy, washing most of their own clothes and cooking morning and evening meals. Prefects in the senior hostel took responsibility for seeing that duties were carried out properly.

Older girls receive some training in leadership through their C.E. program and in leading devotions in the hostel. When Miss Lall was well she had weekly meetings with the prefects and with groups of the older girls by turn.

The hostels are full to capacity and a number of late applicants were refused. One of our needs is for dedicated staff especially in the Senior hostel.

by Margaret C. Leask

"The Last Word"

by Ninette Di Gangi

I've written many articles for this magazine over the past five years. As I write my last one, I wonder what I can share with your. Many changes have taken place. I've shared some of these with you and together we have grown older and I hope wiser. I have a greater adaptability to change, having learnt that "this too shall pass"!

But my greatest encouragement has been a sure foundation that remains true, unmovable, unshakable by world events or personal circumstances. The Word of God never ceases to amaze me with its freshness, common sense and relevance. As I've studied the men and women of the Bible as actual persons, set in families, I've discovered that the problems that brought them pain and sorrow, depressed and oppressed them, are still ours today. There is a contemporary ring to how they reacted, what they said and did to each other, the consequences of their disobedience. And the most surprising thing of all is that God's remedy for their problems is also the solution for ours.

You see, God is not man! He does not make mistakes. His Word endures forever. When we think that we have progressed beyond His rule, that we have been liberated from the absolutes of His law, we find ourselves awash on a sea of social problems. A shameful rate of divorce, unwanted pregnancies, abused and abandoned children, an epidemic of venereal diseases and drug-related problems all speak of a devastating harvest of ruined lives. We have refused to believe that God is God, that His Word does not change to accommodate our supposed enlightened intellects, and that sin is sin is sin—regardless of our semantic gymnastics! It is still too true that what we believe shapes how we behave.

If God were only just, He would be laughing at what our freedom has earned us. But He is also a God of love and compassion, of lovingkindness and fatherly concern. He still patiently awaits the return of the prodigal even in this year of 1980.

As we celebrate the first Easter of this new decade, how encouraging to know—without a shadow of a doubt—that God is faithful. He keeps His promises. The resurrection is proof that God has the last word. If we die with Christ, we shall indeed rise with Him in newness of life. "Behold, I make all things new."

Our sincere appreciation to Mrs. Di Gangi for the inspiration she has given us over the past five years.

The MIBE Graduate School for Nurses India

More than fifty years ago leaders in mission hospitals recognized the need for improving the nursing care in Central India and for preparing courses in nursing education. Medical and nursing staff of hospitals affiliated with a number of denominations in the Hindi speaking area worked together to fulfill this need. As a result in 1926 the Mid India Board of Examiners of the Nurses' League of the Christian Medical Association came into being and was recognized by the Indian Nursing Council.

The work of the MIBE has been inspecting hospitals and schools of nursing; planning curricula for nurses and other health workers; writing textbooks and translating English nursing textbooks into Hindi; setting examinations and issuing certificates and diplomas.

While the results of the basic nursing course were gratifying, it was not long before another need became evident, ie. the need to prepare Indian nurses for leadership in Hospitals, Schools of Nursing and Public Health. For this reason a post basic course at the MIBE Graduate School for Nurses was begun in 1945.

The Director for the first several years was Ruth Mitchell of the Christian Church (Disciples of Christ) Mission. The first classes were held in the Mission Hospital, Bilaspur and later in the Mission Hospital, Ratlam. Staff from these and other MIBE affiliated hospitals served as faculty for short periods of a few weeks or months.

In 1955 the United Church of Canada provided rooms above the outpatient department in the hospital at Indore, M.P. At that same time the Canadian Presbyterian Mission provided a permanent Director for the school, Bessie McMurchy, who remained in this position until her death. Others who have served as Director were Ruth Harnar of the Disciples Mission from 1962-1963 and 1966-67, Florence Nafziger of the Mennonite Mission from 1963-65, Matilde Miese of the Woman's Union from 1965-66. The present Director, Sushila Patras, was appointed in 1967 after completion of her Master's degree in Canada. Financial support for her study and salary have been contributed by the Canadian Presbyterian Church.

The first Graduate School building donated by the United Church of Canada was completed in 1966. The second school building provided by Evangelische Zentralstelle fur Entwecklungshilfe E.V. and Bread for the World, West Germany was opened in 1975.

In the beginning most of the candidates came from Mission Hospitals and returned to the same hospital after completion of the course. In recent years at least half of the students are sent from government or private hospitals and return to those institutions. They come from all over India. Of the 52 students in the 1978 class 5 came from Nepal and the rest from 11 states in India. Many organizations including WHO recognize the course and give scholarships to candidates so that they may attend the school.

The majority of students applying for advanced courses have chosen the Sister Tutor course, but recently there has been a marked increase in the demand for well qualified Community Health nurses, therefore more applications are expected. Already one organization asked us to reserve 20 seats for next year but we could only promise them 10. Recognizing present needs in India current trends in health, theory and community clinical experience are becoming increasingly integrated in the P.H. course. Also a strong community health emphasis has been incorporated into all the courses.

THE WOMEN'S MISSIONARY SOCIETY, W.D.
THE PRESBYTERIAN CHURCH IN CANADA
SYNODICAL GIVINGS

January—February 1980

OBJECTIVE		**1979**	**1980**
$ 34,025	BRITISH COLUMBIA	—	—
31,600	ALBERTA	$ 700	$ 676
18,925	SASKATCHEWAN	1,178	—
27,100	MANITOBA AND NORTHWEST. ONT.	—	695
244,850	HAMILTON AND LONDON	13,350	19,428
249,925	TORONTO AND KINGSTON	4,726	8,522
112,900	QUEBEC AND EASTERN ONT.	3,854	2,044
$719,325		$23,808	$31,365

The new General Secretary of the KCCJ

As I drank the cup of coffee he had paid for, I felt embarrassed for not having brought my purse. That was the first of several unexpected turns in my interview with Rev. KIM Kun Shick, who succeeded the Rev. CHOI Kyong Shik as General Secretary of the Korean Christian Church in Japan as of Nov. 27. Kim is pastor of the Korean Christian Church in Yokohama and director of the church's nursery school, where Mrs. Kim is employed.

Kim's day begins at 5:30 in the morning. After breakfast with his family he sweeps the nursery school, putting into action his belief that women should work outside the home and each family member share responsibility for housework.

Imagining a forward-looking but still conventional family life, I was surprised to learn that the Kims' 17-year-old son and 12-year-old daughter attend the German school in Omori and, in the late afternoon, study Korean culture at home. The Kims spent eight years in Heidelberg, before accepting the Yokohama pastorate in 1971. Their youngest daughter, 9, is continuing her education in Germany.

Although intellectually aware that Koreans in Japan carry alien registration cards, I was taken aback when Mr. Kim put his in front of me. His eyes blazed when he pointed out that the only people in Japan who have to be finger-printed are "foreigners" (including Japan-born Koreans) and criminals.

When the hatred in Japanese society, directed against Koreans for decades, meets the equally fierce anger of Koreans at the repeated injustices they have experienced, there are bound to be sparks. Mr. Kim, with all the warm affection he has for Japan and the Japanese as individuals, feels the appropriate response is not one more attempt to smooth things over—harmony at the cost of suppression and frustration—but a kind of "creative anger." I felt this anger in his eyes, anger tempered with love.

The KCCJ will continue to emphasize ecumenical cooperation and human rights under Rev. Kim's leadership. Another continuing issue is the small membership and the related financial problems. In spite of this, there is a strong commitment to sacrificial giving. An example is the gift of Y1,300,000 from the 40-member Yokohama church to a new church being built in Chofu.

Rev. Kim calls upon the United Church of Christ in Japan not only to speak of an easy solidarity but to implement that love in concrete ways. He asks that Japan as a nation not only display an adaptness at international trade, but that she become a leader in international human rights, beginning at home, and in her relations with Korea.

It has been said that the opposite of love is not hate, but fear, and that love and hate are more compatible than love and indifference. That the courageous Korean Christian Church in Japan, though living with hurt and pain, should react with energy and strength, is a good sign. Under Rev. Kim's leadership, it will certainly challenge us increasingly to confront our own indifference to the status quo for Koreans in Japan.

—LaVerne Kroehler
Japan Christian Activity News

NEWS

The United Seminary In Cuba

Matanzas (RPS)—There are likely to be new Presbyterian theological students at the United Seminary in Matanzas, Cuba. The seminary, which prepares clergy and laity for various Cuban Protestant Churches, currently has about sixty students, including those taking so-called follow-up courses. There have been no Presbyterian students there for the past few years, which has caused some concern among ecclesiastical leaders. Several young Presbyterians have now announced their intention to enrol for the next academic year.

The seminary has received two students from Mozambique with their families, and hopes that it will be able to take young Angolans as well. A great many foreign students from countries all over the world have asked for admission, but the seminary prefers to offer its hospitality to Third World students who generally have fewer opportunities for a complete theological education.

The confession of faith of the Presbyterian Church in Cuba, adopted after the Cuban revolution and based on considerations and ideas which were largely raised at the Matanzas Seminary, is now the centre of increasing interest. After being studied in Berkelev, California, and at the Waldensian Faculty in Rome, Professor Casalis in Rome and Professor Moltmann in Tübingen are now analysing it together with their students.

New Egyptian Constitution Disturbs Copts

New York (EPS)—In a statement issued here the American Coptic Association (ACA) has said it regrets that the Egyptian government has refused to take account of the UN-Universal Human Rights declaration in its present revision of the constitution. According to the semi-official daily "El-Ahram", the proposed amendments lead to the belief that, in future, the Koran will be the only source of reference for Egyptian legislation. Consequently, the ACA fears that this might be preparing the ground for a religious leadership in Egypt. According to the Koran, non-Muslim citizens are not able to take up positions of responsibility; the construction or restoration of churches is not permitted, nor is the acquisition and possession of land. In court, a non-Muslim cannot file a complaint against Moslems. The ACA stated that such laws would mean the oppression of Christians, or force them to become Moslems.

A year ago, the official publication of the Egyptian Coptic Patriarchate "Sermon Magazine" declared that the constitution should bear the universal human rights declaration in mind. Therefore, all laws which are contradictory to this declaration, should be abolished, and all religious groups should be given the same rights before the law.

The American, Canadian and Australian Coptic societies have sent telegrams to

President Sadat, asking him to keep his promise to respect human rights.

Mekane Yesu Synods Note Continued Growth

Addis Ababa, Ethiopia (EPS)—The Ethiopian Evangelical Lutheran Church Mekane Yesu (ECMY) is experiencing record growth. This was evident from the reports of the eight synods of the ECMY, given to the church at the 11th general assembly, 23-31 January, in Addis Ababa, attended by 22 delegates. The church was created 21 years ago, and has grown from 20,000 members to a half million, "in spite of the sporadic problems they have had to face" one report stated. It is also clearly understood that this Lutheran Church intends to combat illiteracy in cooperation with government programmes, to continue its own evangelism programmes and to participate in "nation-building".

Reports from the eight regional synods reflected local concerns of the ECMY. In one area, the emphasis is on the training and education of young people "so that they will, in the future, be able to take up church responsibilities at Synod level". In another synod it was noted that "the Gospel spreads like wild-fire and the task of follow-up and care surpasses the capacity of the few ministers of the Gospel who work in our synod". This is in contrast to the situation in other parts of the country where for example "the offices of the synod in Jima were closed and nationalized about two years ago and since then the administrative work of the synod has been carried out from Addis Ababa".

During the synod, Dr. Emmanuel Abraham was reelected president of the ECMY, which is a member of the Lutheran World Federation (LWF) and the World Council of Churches (WCC). Dr. Abraham has held this position since 1962, and as he will turn 67 in March, there had been some speculation that he would step down from the position.

There was still no word on the whereabouts of the Church's general secretary Gudina Tumsa, who was kidnapped on 28 July 1979. The kidnappers are still unknown and the government claims no knowledge of Tumsa.

In Remembrance

Miss Mary Ann Robson
St. Giles, Calgary, Alta.

Mrs. Cassie Martell
McPhee W.M.S., St. Andrew's
Kirkland Lake, Ontario

Miss Hazel McAdam
St. Andrew's, Montreal, Que.

Mrs. Bessie Boy
St. Paul's, Scotstown, Que.

Mrs. John A. McGregor
First Pres., Seaforth, Ont.

Mrs. A. M. (Jean) Cameron
St. Andrew's, Iona Guild
Thunder Bay, Ontario

Mrs. Charles Leyden
St. Andrew's
Windsor, Ontario

Mrs. Laura Burnett,
Toronto, Ontario

wms highlights

WATERLOO-WELLINGTON PRESBYTERIAL ANNUAL MEETING

Mrs. Clarabeth McIntosh, in her lovely blue Korean dress, was guest speaker at the Waterloo-Wellington Presbyterial Annual Meeting of the Women's Missionary Society, held in St. Andrew's Church, Guelph, in February.

Rev. Jack and Mrs. McIntosh and family are on a year's furlough. They are formerly of the Guelph area. They have been in Japan for 18 years, working with the Koreans. The Koreans came to Japan in 1929-30. Their children go to Japanese schools.

Clarabeth said Korean Church motto in 1968 was "Forward following Jesus Christ into the world". Their motto today is "Jesus Christ our hope". She showed slides of the street where they lived. It was very narrow and crowded. Another of a new church, five stories high; the two lower floors were nursery school, middle level for community work and the top two floors were church sanctuaries.

Young people demand more today than Bible Study groups. They gather in Clarabeth's home where she teaches cooking and other arts.

There are six churches in their area; a new church, a very impressive building they just moved into last June 17. They have 120 children in Sunday School and a centre for handicapped children.

She felt there is no greater contribution than He has chosen for us to minister for Christ. I thank God we have this opportunity.

Mrs. Max. Noble chaired the meeting. The theme was "New Beginnings". Approximately 175 attended. Mrs. K. J. Ellis from Midland brought greetings from Synodical. Mrs. Karen Timbers led in hymn singing.

Mrs. Van Mossel of Kitchener spoke on the new Canadians brought in by churches and government. What are we doing to help?

Rev. Peter Darch, minister of St. Andrew's, conducted the installation of Officers and the Communion Service at the close of the meeting.

BRAMPTON PRESBYTERIAL ANNUAL MEETING

"The 13th Annual W.M.S. meeting of Brampton Presbyterial was held in February at Knox, Church Oakville. A devotional based on the theme "New Image, New Challenge, New Age" was conducted by Dixie Church W.M.S.

A panel was given on "The Role of Women in the Church" featuring as guests, Mrs. Karen Timbers, Area Consultant, Rev. Helen Goggin, Oakville, and Rev. Linda Brown, Heart Lake. Several interesting points were raised and it was stated that Women have to be aggressive in their role in the Church.

A beautiful solo was rendered by Mrs. Irene Carmen, "The Lord is my Light" accompanied by Mrs. Ann Cooper. After a delicious lunch, the Ladies had a chance to purchase books at a Book Display.

The Afternoon Session was opened with Prayer by the President, Mrs. Young and a moment of silence was offered in memory of Mr. & Mrs. James Burnett who died in a fire recently. Mrs. Burnett was a former President of W.M.S. Council.

Reports were presented in a very interesting way of "To Tell the Truth".

"Mission in the 80's" was presented by Mrs. Weber and a discussion was held on what new situations would be a challenge for Mission and what obstacles and problems will we have to overcome. The Ladies felt we have to consider the aged and Congregations will have to become more aware of Mission and not just W.M.S. Groups. The closing worship was taken by Rev. Linda Brown based on the Lenten Season, which is a time for self examination and preparing ourselves to participate in the experience of the Easter Season in order that the real meaning of Easter may take life in us."

EDMONTON-PEACE RIVER PRESBYTERIAL ANNUAL MEETING

The Edmonton-Peace River Presbyterial held its Annual Meeting in February at Strathcona Church. Our President, Mrs. Norma Proudfoot presided. The theme was: "But whosoever drinketh of the water that I shall give him shall never thirst . . ." (John 4: 14).

Miss Lois Snider, Area Educational Consultant, presented the opening devotional. Her topic was the story of the woman at the well, on which she aptly elucidated. She told us there had been an evangelical movement in Samaria as Christ was accepted there. She then led us in the singing of the hymn, "Forth in Thy Name We Go".

Our guest speakers were the Bertholet's who showed beautiful slides and told us about their recent sojourn in Nepal. (Although they were sponsored by the Presbyterian Board of Missions, in Ampipal they were responsible to the United Mission.) We learned that the women and children do the hard work of farming and 95% of the people get their living from the land. The price of imported food is often exhorbitant. The people are poor and the country is poor. The people need and want help.

There are 13 million people in Nepal and families are usually large. Hindu is the law of the land and it is against the law to change one's religion. The people believe in reincarnation and it is most important to have sons; otherwise, they will return in the form of the lowest living creature. They, therefore, will not destroy a rat—it might be one's grandmother reincarnated! The people do not get enough to eat, but the rats do! Schools are government run and subsidized to Grade III. In Nepal Grade X is considered enough education, but only a few students reach that level. Textbooks are scarce and full of propaganda. Students are not allowed to have other literature in their homes. Religious teaching or preaching by the United Mission staff is forbidden; nevertheless, the people are aware the staff are Christians. The people are friendly and on Christmas Day some women of the village prepared some special food for the Bertholet's, at grave risk to themselves. In the United Mission Hospital in Ampipal, many patients are treated for broken bones and burns, as well as other ailments. It is a 15-bed hospital, but there are many more patients. Laundry for the hospital is done by hand, and wood is carried in on the backs of porters, who are incredibly strong for their size. The Bertholet's had to try to make the people understand that pure water is necessary, and an attempt was made to introduce vegetable-growing.

Suddenly, it was tea-time and the Westmount Mission Group were our genial hostesses. The Bertholet's mingled with us and answered questions.

The Co-ordinating Council from First Church served a delicious buffet supper. We were welcomed by Presbytery, Synodical and Strathcona Church session. The Officers for 1980 were appropriately installed by Rev. Helen Smith of St. Andrew's Church.

Three W.M.S. members came from Chauvin, by bus, to attend the meeting.

BWM NEWS

OVERSEAS PERSONNEL

BROWN, Pauline, (India)—plans a brief furlough probably in May and June.

FEE, Rev. Richard, (Nigeria)—will return for three month furlough in April.

FOWLER, Mr. Trevor and Mrs. Patricia, (Nigeria)—will return to Canada in April or May and terminate volunteer service.

McINTOSH, Rev. Jack and Mrs. Beth, (Japan)—now doing study and deputation and plan to return to Japan in August.

McMULLEN, Mr. Clarence and Mrs. Cathy, (India)—now doing study and deputation and will return to India in June.

PETRIE, Diane, (Taiwan)—will return to Canada in May and terminate service.

ROSS, Dawn, (Geneva)—has completed service in Japan and joined W.C.C. staff in Geneva in January.

STEWART, Margaret—left in January for India where she will be orientated to leprosy work before going to New Guinea.

OVERSEAS VISITORS

SU, Rev. and Mrs. C. J. and son, (Taiwan)—Mr. Su, a recipient of a B.W.M. scholarship, has completed graduate studies in England in Christian Education. He and his family visited Canada for two weeks in December on their way back to Taiwan where Mr. Su will work as head chaplain at the Chang Jung Middle School in Taiwan.

ANNUAL COUNCIL MEETING
of
Women's Missionary Society (W.D.)
Ewart College, Toronto

May 5-8, 1980

MAY 1980

GLAD TIDINGS

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p. 10—Miller Services
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GLAD TIDINGS
MAY 1980
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KATHLEEN HUMMELEN
EDITOR

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ZIKOMO

by May Nutt

"ZIKOMO" means "Thank You". If you know the meaning of only one word of Malawi's Chichewa language, let that one word be Zikomo. In this word lies the courtesy and respect which Malawians show to each other. It is the passport to a happy visit, an invitation to a friendly smile." This is a quote from the in-flight magazine of Air Malawi. The word Zikomo is so appropriate to express my feelings to the people in Malawi for a wonderful visit of six days in their very beautiful country. Another guide for the visitor in Malawi states "From the moment you arrive and are greeted by both a friendly climate and a friendly people you will understand why Malawi is so aptly called the Warm Heart of Africa. And when you leave, you will remember us, and our little haven of peace and beauty in the middle of Africa's exciting continent." Such was my experience.

The visit to Malawi took quite a different pattern than that of the Nigerian visit. We worshipped in two congregations—St. Andrew's, Mulanje where we shared in a very meaningful communion service, and Chonde Church where musical selections from eight different groups representing eight prayer houses related to the congregation were a highlight for me. The rest of the time was spent in visiting institutions or projects related to the Church.

The Maternity Hospital in Mulanje

At the hospital we were greeted by Dr. John Phillips, Medical doctor and Maternity health expert, who showed us around the Maternity hospital which also had one children's ward. The maternity unit has some 75 beds. In the period from 1973 when the hospital was opened to 1978 the admittance rate has increased 33%. It is expected that the work load will increase in the next few years since the hospital decided to make a reduction in fees charged to patients because of a generous grant from the government for Malawian staff salaries. The doctor explained that the increasing work load at the hospital is a threat to standards of care. It was felt the simplest and best solution to this problem would be to build a new small maternity unit to which women whose labours were expected to be uneventful (that is patients who have previously had 1 to 4 children normally—without complications to the mother or child) could be directed. A proposal has been drafted and it is hoped the help will be forth-coming for this project.

Chogodi Women's Centre

On the outskirts of Blantyre is the Chogodi Women's Centre. This is a lay-training centre which has two women on the staff. E. Kalimwai was trained in community development and took a crash course in Bible at the Lay Training Centre in Zomba and Mayi E. Chatsika has a diploma in Church Leadership from Mindola in Zambia. The centre can accommodate 32 persons in bunk style accommodation and at present they are using the house that was on the property for lectures and worship. An outline of the program for 1980 includes courses for new leaders of women's groups in local congregations; courses in domestic science and Bible Study for wives of church elders and ministers; a course for girls in community development, cooking, sewing, knitting, first aid and Bible Study; as well as a special course for village girls. Refresher courses are provided for those who have attended courses at the centre. The women's committee of Synod and Presbytery meet at the Centre. These are the committees which prepare the programs for MVANO. The staff also do field work—going out into the villages to do follow-up to the courses given.

Besides the courses for women and girls the centre is used for Youth activities such as camps and teacher training. Courses related to youth fellowship and for those writing Sunday School materials are also provided.

Church Centres

A number of Church Centres have been set up in the city of Blantyre. We visited two of these. They reminded me of Community Centres here in Canada. The buildings are equipped for showing films on both an indoor and outdoor screen. Women come to the centres for courses in cooking, sewing and knitting which are taught by government workers. Literacy classes are also held at the centres and play schools for pre-school children. A library at one of the centres was well stocked with books which the children could borrow or read at the Centre. The library is open for about an hour early in the morning before school starts and is quite popular with the children.

CHILEMA—The United Church lay training centre

In the 1978 report of the Centre, which is located in Zomba, the Warden/Principal, Bernard Amos Malango, who showed us around the centre, said "I wish I had a thousand tongues with which to express my thanks today to the donors for their support in the extension programme we have at the centre. Without them I don't

CHAPEL AT CHILEMA

think we would have been able to extend Chilema.

Thanks to *The Presbyterian Church in Canada* for their support in putting up the new Conference Hall, Homecraft teaching block and Electricity improvement. The Conference Hall is now completed and during the most recent seminars for the Clergy, Christian Literature Association in Malawi, Board meeting, Association of Christian Lay Centres in Africa Sub-regional General meeting and Midwifery Refresher course the hall served the purpose for which it is intended. The hall is calculated to cater for 300 participants at one time. The Homecraft Block, is completed and is now in use. It consists of 3 classrooms, (each accommodating 35 participants) and a demonstration kitchen. Several courses lasting three weeks and three months have already been conducted. Again I say thank you. With regard to Electricity improvement the wire connections to the centre is complete. May God bless you so that the love you have for your fellow Christians abroad may increase." The general aim of the centre is to provide training for lay-men and women for their work in the church and community. It is hoped that such training will result in an effective indigenous leadership of the church, to help the ordained men in their base areas and train the laity to show what it means to be a Christian in one's daily job. To achieve this, the centre has revised their training programme.

From the time of its establishment in 1965 the centre has been sponsored by the founding churches, the Presbyterian and Anglican churches in Malawi. In 1969 the Roman Catholic church was invited to be a coopted member. In 1971 the Roman Catholic church and the Churches of Christ became full members. It is now an ecumenical centre run by the Board of Governors drawn from four churches; The Church of Central African Presbyterian, The Anglican Church, The Churches of Christ and the Roman Catholic Church.

All staff are Malawians, some seconded

by the member churches and some directly employed by the Board.

In 1978 two new courses—Women's Training Programme and Youth Leadership were introduced. Other courses include Voluntary Lay Leaders' Course, Full Time Church Workers' Course, Home Economics Course, Community Living Programme, Parish Treasurers' Course and Parish Secretary Course.

Zomba Theological College—School for Wives

Mrs. Ruth Campbell the wife of one of the professors at the theological college described the course for the wives of theological students which she directs. She indicated that there were 28 wives in the course which was staffed by 17 volunteers. Some of the volunteer teachers go to the homes where a small group of six wives gather to receive instruction in cooking, nutrition, and serving food. Other courses are given at the College. Gardening is also a subject as is Bible Study. Ministers' wives must attend MVANO—the Women's group in the church—so as well as learning about the program the women learn to sew as they make the white blouse and black skirt which is the uniform of the group.

While the wives are attending school the 50 pre-school children are being looked after by five nannies. At the present time the children are confined to a small room plus a fenced-in yard. It is hoped however that more space will be made available next year.

The school received a grant from Church Women United in the United States which was used to buy equipment especially for the cooking classes.

Theological Education by Extension in Malawi

When, as Charles Scott indicated in his article entitled "Livingston's Legacy" in the November 1979 Glad Tidings, the Synod of Blantyre has 160,000 members and only 400 active ministers, a majority of the preaching, teaching training and pastoral work is carried on by the elders of the churches. The TEEM (Theological Education by Extension in Malawi) program is a very exciting venture in the church in Malawi for training lay people—elders, church leaders and church school teachers. The program is structured on the pattern of the Open University in Britain. It trains students in their own environment and because it does not require three or four years in residential college it involves a relatively low financial expenditure. The students that register for the courses in Biblical and Theological subjects do the correspondence course and are required to attend tutorials or seminars which help the student to relate their learning to every day community and church experience under the guidance of a local tutor.

The first year in which the course was offered 85 students registered and 75% of the students were Presbyterian.

The students are required at certain times to organize and take part in practical church and community projects. Both the student and the supervisor will be asked to report on this practical work.

The Rev. Charles Scott is Director of TEEM and has been deeply involved in developing the program which has meant being responsible for publicity, finances, tutorials, theological direction, contact with donors, curriculum development and general oversight.

The extensive focus on lay training indicated by the projects visited made me feel that the church in Malawi is very much aware of their needs and trying to meet these needs in creative and exciting ways. It is thrilling for us as a church to have a small part in this venture on the growing edge of the Christian Church. Zikomo—Zikomo to the Christians and the church for allowing us to participate. ●

A Conversation with Margaret Ncozana

by

May Nutt

One of the highlights of my visit in Malawi was the opportunity to have several conversations with Margaret Ncozana. Many of us in Canada had the opportunity of meeting, hearing and coming to know Silas as he spent four months visiting congregations here. Margaret is Silas' wife. I tried to keep notes of our conversations and would like to share these with you.

The guest-house we stayed in while in Blantyre was attached to the home Silas and his family were living in. So at every opportunity I visited with Margaret.

M.N.: Margaret could you tell me a little bit about your background?

MARGARET I was born in Rhodesia and have seven brothers and sisters. My mother now has 40 grandchildren, so you can see that each of us have a number of children.

M.N. How many children do you have?

MARGARET We have four boys and a little girl. Right now we have one of my sister's boys living with us. We have to pay fees to send the older boys to school and they also must be outfitted in school uniforms.

M.N. I noticed as we drove in from the airport that many of the children were wearing the same colour shorts or dresses. They did look nice but I guess that does add to the expense of sending them to school.

MARGARET It does add up when there are a number of children in a family.

M.N. What did you do before you were married?

MARGARET I trained as a nurse and will probably go back to nursing when my little daughter is old enough.

M.N. I noticed when we came home today you were out working in the garden.

MARGARET Yes we have a garden near the house and another plot of land where I plant and cultivate ground nuts, beans and maize to help feed our family. I do a lot of my own sewing too.

M.N. Could you tell me about the women's groups in the church? I was delighted to meet many of the women at the church service at Chonde, but couldn't communicate with them because I don't speak Chichewa.

MARGARET The women's group in our church is called MVANO.

M.N. Could you tell me what that means? I gather it is a Chichewa word.

MARGARET Yes, Chichewa is the language of Malawi and MVANO means cooperation, togetherness or covenant. The women's group ordinarily meet twice a week. The group's purpose is to help others—Christians and non-Christians. For example members of the group would help older people plough their fields or pound meal.

M.N. After my experience of trying to pound coffee beans I realize that using the system you have for pounding meal is quite strenuous. I never realized how heavy the pounding poles are!

MARGARET Members of MVANO also often help with serving and preparing food for wedding receptions. One of the weekly meetings is used for service. Sometimes this involves visiting the sick or visiting in the homes of those who are in need of help.

M.N. Do you do other things at a group meeting?

MARGARET Lessons are prepared for the group. A passage of scripture—usually one which tells a story, is read and then the points in the story are reviewed and the members discuss what the passage teaches. Sometimes members of the group are encouraged to memorize the passage, particularly if it is a passage they might wish to think about again. The program for MVANO is prepared by the Women's Committee.

M.N. What is the procedure for joining MVANO?

MARGARET We have a little booklet which describes the purpose of a women's guild. The booklet indicates the responsibilities of guild members to their family, to pray and go to church remembering the God who created them. They are also encouraged to make offerings at church.

There is a special service when women are received into the group—during the service the prospective member must report the purpose of the group which they have memorized. Then they are allowed to wear the uniform which is a black skirt, white blouse and white head scarf.

M.N. When do they wear the uniform?

MARGARET Women going out in the name of the group to visit and going to meetings or special events must wear the uniform.

M.N. Can you give me an example?

MARGARET Well members of the women's guild will go to the home of a bereaved family. Often they will spend the night with such a family. At such times they will wear their uniforms indicating that they are representatives from the church.

M.N. What is done regarding stewardship in MVANO?

MARGARET Offerings are made at the group of money and/or ground flour. One rule is that a member will pay 50 tambala a year. Each time the group meets it is mandatory that the offering should not be less than 5 tambala.

M.N. Do you have officers?

MARGARET Yes we do—each year new officers are chosen—the leader, the Secretary and the Treasurer.

M.N. Is the group organized beyond the level of the local group?

MARGARET Yes there is a Presbytery organization which meets four times a year and the Synod organization meets twice a year.

M.N. Many of the activities you describe would fit into the purpose of the Women's Missionary Society (WD) of The Presbyterian Church in Canada—prayer, study and service. I hope you will be able to visit some of our groups in Canada if you come with Silas to the United States when he studies at Princton in the fall of 1980.

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THE NEW
BUILDING
SOCIETY

STREET VENDOR IN BLANTYRE

Youth and Women in Development

in the light of God's Word

by Denis M'Passou, B.PH., D.D.

The theology of development occupies a very important place for those of us who live in what is generally called Developing countries. This Sub-Region of the Association of Christian Lay Training Centres is in the developing countries.

Lately, there has been a shifting emphases from the "pie-in-the-sky" theology to the theology of development in the third world. This is because the "pie-in-the-sky" theology had a marked affinity with colonialism and exploitation—it was designed to keep the masses poor but happy and without complaining by promising them a better life in the world-to-come. There is an interesting example of this type of theology in the 15th century. A monastery in Luanda at that time is rumoured to have been endowed with 12,000 slaves at the time when the slave trade between Angola and Brazil was in full swing. When these poor souls were being shipped from Angola to Brazil the Bishop would sit on his throne on the quayside, blessing every cargo of slaves as it went aboard the ship, and wishing them better life in the world-to-come.

That is just one example of the pie-in-the-sky theology or the theology of colonialism and exploitation. Many examples could be quoted, but then that would draw us away from our subject, which is the Bible Philosophy on the Role of Women in the Church's involvement in Development.

The Theology of Development looks at man in totality. "The Lord God formed Man out of the dust of the soil, and breathed into his nostrils the breath of life, and Man became a **Living Soul.**" (Gen. 2:7). So a human being is a combination of body and soul, and the Church would be doing Man an irrepairable damage if it tried to separate the two. The Church cannot preach the Good News which is interested with the souls only, leaving the bodies to starve and the whole man struggling for survival. Such a gospel would certainly not be regarded as good news by those who hear it in wretched conditions. Jesus said he had come so that people would have life, "and have it more abundantly". To have abundant life means to have life in its fullness with all the necessities which make life full and worth living. That is Good News. That means getting the Church fully involved in development activities.

While the Church's involvement in development is clearly understood and not necessarily open to debate, what this workshop is attempting to ascertain is the Women and Youth's Role in the Church's involvement in development. How do we fit our good ladies and our young men and young women into the Church's development programmes?

At this point, let us look again at the heading of our discourse. What do we mean by "development"? And why do we have to single out women and youth in this discourse?

What is meant by "development"

Development comes from the word "develop", and to develop means to bring what is latent or potential; it means to cause to grow or advance in either material or spiritual terms. We could speak of spiritual development or material development in addition to other developments such as political development, cultural development etc. But I would like to make it clear that in this discourse I will be speaking about material development—for spiritual development of a hungry people would be useless. What does the Bible say about the Christian and his involvement in material development? St. Paul said a lot about the theology of development when he said:

> "Have our people learn to give their time in doing good works, to provide for real needs; they should not live useless lives." (Titus 3:14).

Paul here is telling Titus to get people involved in development work, what he calls "good works", to provide for the real, material needs. Abstract talk and provision of metaphysical needs leaves much to be desired on the part of those we are trying to evangelize. It is true that we are providing them with the spiritual needs, but they do not see these spiritual needs as their "real" needs. The people have their real needs—physical, material needs to keep the body and soul together, and Paul's instructions are that Christians should not live useless lives in society, but get involved in good works to provide for the real needs.

There is a story about a missionary who became a good friend of an old chief. They remained friends for a long time, but the chief did not become a Christian until the missionary left. A new missionary came to take his place, and the old missionary introduced the new missionary to his friend the chief. The friendship continued between the chief and the new missionary. But the missionary wondered why the chief did not become a Christian. One day, the missionary asked why in spite of the chief's long friendship with the missionary he did not become a Christian, and the chief replied.

"The missionary was a good man and said good things, but I did not see why I should become a Christian, for he was scratching where it wasn't itching."

If we are to win the people, we must scratch where it is really itching, or else we will be screaming about the love of God in vain.

Doing good works does not mean doing your own thing to improve your own individual life in competition, or even in rivalry, with your fellow men; it does not mean bettering your life at the expense of others in society. It means getting involved in development for the betterment of the human community as a whole, including yourself. Our good works should not be aimed at helping people in order to make them members of our congregation or denomination, or for Christians only, but for all the people of God in keeping with Jesus' directive which reads:

> "Be like your father in heaven. For he makes his . . . sun shine on bad and good people alike, and gives rain to those who do right and those who do wrong." (Matthew 5:45.)

St. John's goes further and writes: "Let's not just say that we love people; let's really love them, and show our love in our actions." (1 John 3:18.)

We have so far seen the necessity of the Church's full involvement in development activities, and we have proved that the Bible is in full agreement with this theology of development. The question before us now is: What does the Bible say about women and youth's participation in the church's involvement in development activities? For convenience sake, we shall divide this lecture from this point into two parts—the first part to deal with women in keeping with the Western tradition where women come first, and the second part to deal with youth.

To understand the Bible philosophy on women's full participation we shall have to do more than just read the Bible by going beyond mere reading and thinking as to why the writers of the New Testament wrote what they wrote about women, and what was the prevailing conditions and customs in those days? We must undertake a hermeneutical study of the subject to get at the truth.

Women in St. Paul's Time

St. Paul was a Jew, and although he is regarded as the Apostle to the Gentiles, he started his ministry among the Jews, and used the Jewish synagogue to preach the gospel. The custom of the Jews at that time was against women participating in religious activities on equal basis with men, in fact this was a **law**. No women were lawfully allowed to read scriptures in the synagogues or in the temple. Paul had to keep this law in order to win Jews, for he wrote:

> "While working with the Jews I live like a Jew in order to win them; and even though I myself am not subject to the law of Moses, I live as though I were, when working with those who are, in order to win them. In the same way when with the Gentiles I live like Gentiles in order to win Gentiles. . . ." (1 Corinthians 9:19-21.)

In keeping with this approach therefore, St. Paul commanded the Corinthian churches the following concerning women:

> "Women should keep quiet in church meetings. They are not allowed to speak; as the **Jewish Law** says, they must not be in charge." (1 Corinthians 14:34.)

Paul repeats that directive in his letter to Timothy (1 Tim. 2:11-12). According to Jewish law which operated during Paul's time, no woman would have been allowed to attend this workshop—for how could they attend the workshop if they were not allowed to speak or ask questions for they were only allowed to ask questions to their husbands in the privacy of their own homes. It must have been hard to be a woman in those days. But Paul did not apply this law rigidly or to non-Jews. He was slowly developing, even among the Jews, the sense of equality among the sexes in the Lord's Church. Paul defends himself for departing from the established Jewish law by saying:

> "This does not mean that I disobey God's law; for I am really under Christ's law." (1 Corinthians 9:21.)

Paul says that Christians need not keep the Jewish laws because they are living under Christ's law. Now our question is: "WHAT DOES THE LAW OF CHRIST SAY ABOUT WOMEN'S ROLE IN THE CHURCH'S INVOLVEMENT IN DEVELOPMENT?"

I do not intend to give a ready-made answer here, for you must work out the answers yourself. All I am going to do from this point is follow St. Paul's thoughts regarding women's participation, and he develops this idea of equality in the Church. The Jewish law argued that woman was inferior because she was made out of man's rib, so she must be subordinate to man. But Paul corrects this philosophy and emphasizes the interdependence of the two sexes.

"In our life in the Lord, however, a

> woman is not independent of man, nor is man independent of woman. For just as woman as made out of the rib of man, so man came out of the womb of a woman." (1 Cor. 11:11-12.)

So we can see from Paul's theology that without women there can be no men, for at one time or another each one of us men was in the womb of some woman or another. So who is superior—woman or man? Paul develops this equalitarian theology further in his letter to the Galatians and says:

> "For there is no difference between Jews and Gentiles, between slaves and free men, between men and women; you are all one in Christ Jesus." (3:28)

Paul did not just talk about equality, but there is biblical evidence that he actually allowed them to speak in public. Some women were ordained preachers in the Church. Luke puts on record that one man alone had four daughters who "preached the word of God". (Acts 21:8-9) If one man could have four preaching daughters you can imagine how many women preachers there might have been in that community. Luke only records this one man because they had the opportunity of staying with the family on their travels with Paul.

Having established the interdependence of the sexes and the egalitarian nature of the Church does not automatically solve our problematic question about women and youth's role in the church's involvement in development. People can be equal but with different capabilities and abilities. To solve our question we need to find out whether there are certain things in this development theology which they can do better than men, or whether women are equally capable of doing all the things that men are at the moment monopolizing in doing. For the same Paul tells us that: "There are different abilities to perform services, but the same Lord gives abilities to everyone for all services; each one is given some proof of the Spirit's presence for the good of all." (1 Cor. 12:7-8.)

The same Holy Spirit who is in men is also present in women and in Youth. They may not be able to perform certain things that adult men can perform, but that does not mean that they cannot be useful in the Church. Perhaps a short story here will help to illustrate what I am trying to say:

A certain woman was preparing a big dinner for important visitors. She had a lot to do, so she asked her gardener to come and help her peel the potatoes. The woman left the gardener peeling the potatoes, while she went to get other things. On her return she found that the potatoes were nicely peeled but the avocado pears which were in the same basket as the potatoes, were missing. She asked the gardener what he had done with the avocado pears. The boy had never seen avocado pears before, and did not know them. The lady tried her best to explain what they looked like. At last the worried boy asked.

"Are they those soft green things?'

"Yes," said the lady. "What did you do with them?"

"Well," said the boy. "I threw them away, for I thought they were rotten potatoes."

The boy had thrown away the most valuable fruits because he did not recognize the value of those fruits, and had mistaken them for bad potatoes. Do we recognize the talents, the abilities and the gifts of our christians—all of them, men women and children. Just because some members of the church cannot do certain things does not mean they cannot do anything at all and so must be thrown away. When Moses divided jobs among the different tribes of Israel, one tribe's responsibility was described as "drawers of water". Those were important, for the congregations did need water.

Let us find out what our good women are equipped to do, and see whether they are being given the opportunity to do what they were gifted to do. ●

AN AFRICAN VISITOR TO CANADA

by Betty McLagan

The Rev. David Mphande, from Malawi, has become a very familiar figure during the past three years at Presbyterian College. But it was only in April last year that his wife, Mary, came to Canada to join David, who is now pursuing a graduate program at the Faculty of Religious Studies, McGill University. They will return home in June.

Leaving her family in Malawi, (3 boys and 4 girls, ranging in age from 4 to 19) and coming to our harsh, changeable climate in Montreal, was not easy for Mary to adjust to. Although she does not complain, winter in Canada is not her favourite season.

Her home is blessed with a warm climate, with temperatures ranging from a low of 30 degrees F. to between 80 and 90 in the summer. It is a land of high mountains, dense forests and broad plains, and is seven to ten thousand feet above sea level. Stretching 560 miles north and south along Lake Malawi, it is adjacent to Mozambique. Mary explained that the air is always cool and fresh coming from the mountains and Lake Malawi.

It is mainly an agricultural country, exporting tea, coffee, tobacco, peanuts, cotton, sugar, rubber and soybeans. Slowly, it is becoming industrialized, manufacturing textiles, shoes, farm implements and other products.

The country enjoys a rather peaceful existence with Christianity being the strongest religion. Due to its century-long history dating back to the days of Livingston, Presbyterianism is the largest denomination and the President of Malawi, Ngwazi Dr. H. Komuzu Banda, is an ordained Presbyterian elder, and participates in all national church services. There are some strong communities of Muslims, Sikhs and Hindus, but there is no bitterness or rivalry between them, and the freedom to worship according to one's faith is guaranteed in the constitution.

This is Mary's homeland, and this is where her mind strays to on those cold blistery days, when the wind whistles around University and Milton Streets, at Presbyterian College.

Mary and David live in an apartment at the College, usually reserved for the Dean in Residence. Before Mary came, David ate in the students' dining room. Now Mary prepares their meals in the apartment kitchen. The facilities are not unlike those Mary would have in a city or mission station in Malawi. The greater difference would be in a village such as Mzalangwe, where David had a pastorate before coming to Montreal. There is no electricity, and all cooking is done on an open fire. Mary explained that all pastors wives take a course in making a clay oven, and learn to cook on an open fire, as it is essential for a village posting. The village women grind their own corn for baking, but can buy white flour in the local store.

The main source of protein is chicken, with vitamins and minerals being added to their diet from the garden, with plenty of fresh fruit. Most homes have a garden, although there are no title claims to land. The town council owns the land and space is allotted to each resident of the village. If there are cows in the village, milk is purchased daily, pasteurizing is done at home. When it is kept overnight, the following day the milk is boiled for a few moments and cooled before using. This is how it is kept sweeter without refrigeration. Powdered milk is available, but extremely expensive, most villagers cannot afford it.

Besides household chores and a large family to care for, Mary was greatly involved in church life at Mzalangwe. David had 21 preaching stations, with 2,074 members on the roll. Once a Sunday David conducted a service at a central point in the parish. Those who cannot reach that service are led in worship by local elders. It was Mary's, who is an elder, responsibility to conduct services in their village for those who could not attend that central service. She taught Church School with very little in the way of curriculum, visual aids or supplies, and on Friday evenings, led a women's Bible study group.

Once a month the whole parish meets for communion, alternating the place in which it is held. The season of communion begins on Friday with a session meeting, on Saturday a preparatory service and on Sunday a service of thanksgiving follows communion. During this three day stay, the women are responsible for billets, meals at the church and child care. The lady of the manse is expected to billet all the elders or church officials from Synod, when communion is in the pastor's village. So the pastor's wife plays a leading role in church life.

When asked if women are ordained to the ministry of Word and Sacrament Mary admitted that step had not been taken by the General Assembly. The subject is at the "talking stage" and the role of women is gaining momentum. This is partly through conviction, and partly out of necessity, as the church is growing faster than it can recruit and train people to take care of increasing membership.

Mary found, in coming to Canada, she had difficulty in two areas; one a time factor, and the other budgeting. In Mzalangwe, life is not tied to the clock. When people arrive, the meeting or church service commences, that could be well past the designated hour. This is especially a tricky problem when guests are invited for dinner, and it is cooked on an open fire. Mary assured me that most housewives usually would not start a good portion of the meal till the guests arrived.

The other problem she has had is budgeting. The cost of living in Malawi is so much lower than ours, Mary found she just could not compare prices. For instance, bananas are 1 cent each, in cities perhaps 2 or 3 cents: fresh fruits and vegetables which are in abundance everywhere, do not begin to compare to Canadian prices. Goods by the yard, clothing, especially winter clothing, she finds very expensive. So budgeting hasn't been easy in Canada.

Since coming to Montreal, Mary is observing in our Church Schools in the Presbytery. When asked to comment about this experience, she expressed her thanks to the Churches and the teachers that had made her feel so welcome. But she added, "I am so sad to see many parents attending church without their children. In Malawi, all children of Christian parents attend church school." She could not comprehend why attendance at our church schools is so low, when the children have so many interesting things to do in comparison to their Church in Mzalangwe. She finds it difficult to understand Canadians who feel that Christian Education is not a priority.

When Mary returns home, she will have acquired some new skills. Besides exposure to Christian Education and teaching methods, she is taking typing; has completed first and second level of sewing, and also has put together a sewing course that she intends to use to teach pastors' wives and lay people. At present she is taking English language studies three nights a week. She has worked very diligently since coming to Canada in April, taking courses all through the summer when most Canadians are relaxing. But she is grateful for the opportunity to be with David, and to develop new skills, besides the exposure to another culture. ●

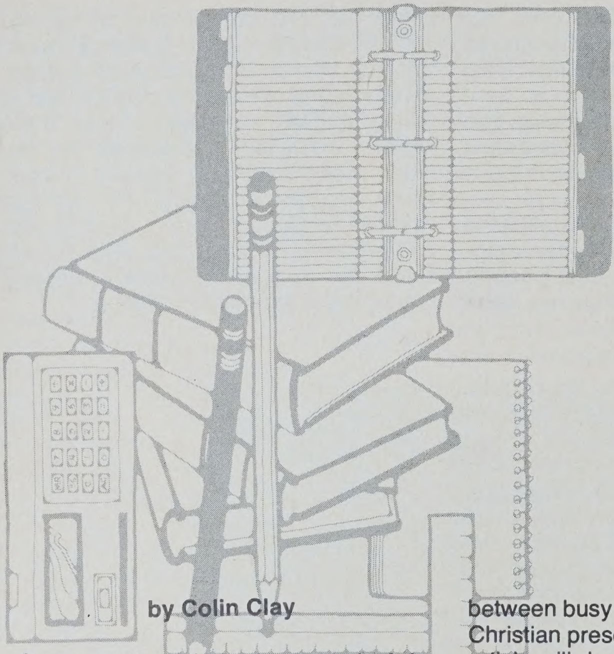
Pain

the Pain
seeps
and overflows
body, mind and soul.
there is
emptiness,
and yet
no room for me.
the black weight
crushes.
gasping, I run
somewhere
anywhere
crying;
begging release.

O God
Are you there?
O God
Do you
Hear me?

a Presence
comes.
something flows
beside the pain,
there is
room for me
to stay awhile.

by Carol Kubota



Minis

by Colin Clay

In a recent article in the journal of the National Institute for Campus Ministries, Dr. George Wiley, chaplain of Baker University, Baldwin, Kansas, commented on an apparent lack of theological reflection on the part of campus ministers.

> "The legacy of the 60's persists . . . The social activism which characterized campus ministry during that decade seems alive and well, despite the prevailing opinion that in the 70's our society has retreated from activism. This fact deserves notice and applause. At the same time, the visions' emphasis on social action sounded "busy", as if success depended on having plenty of programming and activity. Is ministry only a matter of "doing" and not of "being"?"

The four of us who are full-time chaplains at the University of Saskatchewan in Saskatoon are aware of the situation Dr. Wiley describes and, while not always succeeding, do attempt to achieve a balance between busy activity on the one hand and Christian presence on the other. While this article will describe, for the most part, two events in 1979 which kept us all very busy, it is my hope that you will recognize our own understanding of these events as theological issues demanding our participation.

Between us, we represent five of the major Christian denominations in Canada. Fr. Bob O'Halloran and Sister Pauline Greenizan of the Newman Chaplaincy are Roman Catholics: Mark Koenker is the Lutheran Campus Chaplain, and I represent the Anglican, Presbyterian and United Churches in an ecumenical ministry. Arriving on campus at approximately the same time in the Fall of 1977, the four chaplains maintain their own structures for Sunday worship and weekly Bible Study, but combine on all issues affecting the university community as a whole. The temptation to be seen primarily as activists is always there, of course, and doubtless there are some Christians on campus who see us

y with Students

exclusively in this role. In recent months the four chaplains have achieved quite a high profile on campus because of a series of events attracting considerable attention from the news media. The Conference on Religious Cults in Society Today took place in September 1979, followed by another on Human Sexuality in November. In February 1980 the chaplains co-operated with SCM and IVCF in a comprehensive program for Ten Days for World Development. In addition to these week-long events, the four chaplains also shared with church and community groups in the presentation of briefs to a committee appointed by the Federal Government to investigate a proposal by Eldorado Nuclear Limited to build a uranium refinery close to Saskatoon.

Although the chaplains' activities may be well advertized, the lack of a central location on campus makes it difficult for students to find them in their offices. Father Bob, Sister Pauline, Mark and myself operate out of three separate centres on campus, but we nevertheless manage to get together at least once a week to reflect on what we are doing, both individually and as a group. Each of us are also encouraged by our own denominational communities (in my case three denominations are involved) which consist of faculty, staff, students and friends.

While there are clearly important social issues that need to be confronted by Christians, nothing is more important than human fulfilment—the value of each individual as a whole person. In determining issues, in preparing worship, and in counselling those with special needs, it is vital for us to understand the position of each man and woman in relation to his or her fellow human being, to the community, and to God. In the Summary of the Law we read:

> "Love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength . . . (and) Love your neighbour as yourself".

We do not encourage an individualistic

Christianity which dwells only on a relationship between us and God: we try to understand what it means to love our neighbour as ourselves and to see God through our neighbour in the complex society of a modern Canadian university. Most students possess some understanding of God, although they may have difficulty understanding the meaning of divine love. Most recognize some obligation towards their neighbour, but they may not be aware of who their neighbour really is. But very many have real difficulty loving themselves, and this need for self-worth and personal dignity is as vital on the campus as it is in society at large. Indeed, many Christians feel guilty about the requirement to love themselves and sometimes need to be persuaded that it is as much a part of our Lord's command as is the need to love God and to love our neighbour.

During the 1979-80 academic year, two areas of chaplaincy activity have stirred some controversy both on and off the campus. The need for a sensible, Christian approach to human sexuality caused some unrest before the current school year began. The decision of most of the major Christian denominations in Canada to examine certain aspects of human sexuality, including homosexuality, was naturally reflected in some of the discussions led by chaplains on campus. I became associated with a number of Christians at the university who were attempting an objective study of homosexuality, including the Biblical references so often quoted without a careful examination of what they really mean. We appealed through radio, television and the printed word for a more Christian and compassionate understanding of homosexual orientation. Then, in November 1979, Mark Koenker, the Lutheran chaplain, secured the services of a New Testament professor and pastoral counsellor, Dr. Walter Bartling from Atlanta, Georgia, to deal with the broad issue of human sexuality in a week-long conference on campus, and in conjunction with this, Mark edited a special tabloid newspaper to which all the chaplains, some university counsellors and medical officers and other concerned members of the community contributed. Thoughtfully and frankly, Dr. Bartling dealt with premarital sex, co-habitation, homosexuality and similarly related questions, all of vital importance to those attending university.

But perhaps the most controversial and most widely reported activity in the chaplaincy in 1979 was the conference on Religious Cults in Society Today held in September. For the past two years, the chaplains have become increasingly aware of the growth of cult activity in Western Canada. I first encountered parents of young people in cults soon after my arrival at the University of Saskatchewan and my interest was heightened when a former "Moonie" visited the campus in the Fall of 1978 and told of his experiences as a cult member and the methods used by his parents to rescue him. After this I began to read more about cults, starting with that excellent book "All God's Children" by Carroll Stoner and Jo Anne Parke (now available in a "Penguin" paperback). When the Jonestown tragedy took place in November 1978 I was asked to give a few talks to local groups about them, and this led to personal contacts with parents deeply disturbed about their children in such groups as the Unification Church ("Moonies"), Krishna Consciousness, Children of God, Divine Light Mission, Scientology, Institute of Applied Metaphysics and other groups. In January 1979 I travelled speedily but extensively to various parts of Canada and the United States, talking with those experienced in the field. During the spring and summer of 1979, my colleagues and I received many letters and phone calls from distressed parents and spouses, and we began to visit communities around the province giving educational lectures in schools, churches and community colleges. During the summer we planned a conference to be held in Saskatoon in September 1979 and we invited those best qualified to speak to the issue. Fr. Kent Burtner, an acknowledged expert as an educator and counsellor, came to us from Santa Fe, New Mexico, and with him on the program were attorney Gifford Cappellini and psychiatrist William Rick from Pennsylvania, and four former cult members now engaged in exit counselling (commonly called deprogramming): Barbara Underwood and Erica Heftmann from California, Paul Engel from New York, and Mike Kropveld from Montreal. 170 people attended a day-long seminar at St. Andrew's College on the university campus (including some vocal individuals dissenting from our objectives), and during the week over a thousand people were reached directly through meetings in schools, churches and libraries, while several thousand more heard and saw the speakers on radio and television. As a result of this conference, a group was formed titled Citizens Against Mind Control, and the chaplains have become busier than ever responding to the letters and phone calls. The work of CAMC is seen primarily as educational and a resource centre of printed material, audio and video tapes has been established in the library of the Lutheran Seminar on campus. Pauline, Mark and myself have been involved in a lecture program which is province-wide and we keep in constant touch with the Cult Information Centre in Montreal and with the Council On Mind Abuse in Ontario. Education about cults is unquestionnably the best way to counter their activities and their propoganda and for this reason we try to make as much information as possible available to those requesting it. The most vulnerable appear to be intelligent, idealistic young people between the ages of 18-25, particularly those from affluent homes. Many of these are disenchanted with our greedy, materialistic society and are searching for some way to make this world a better place for all of us. Most cults practice forms of deception to attract recruits and they frequently deceive young men and women by posing as an organization dedicated to the renewal of society and a dramatic improvement in relations between people and nations around the world. Once drawn into the movement it is significant that the freedom of each individual's mind seems to be severely restricted and the great humanitarian and spiritual goals mentioned initially are never fulfilled. In many cults, members devote most of their waking hours to raising funds for the organization. One of our speakers, Barbara Underwood (whose book "Hostage to Heaven" was published recently) told us that in the four years she was a "Moonie" she raised $250,000 personally by selling flowers, all of this money going to the Unification Church.

As the chaplains reflect upon their work on the campus, and recognize that conferences and lecture presentations naturally absorb quite a substantial amount of time, we nevertheless believe that they involve us in responsibilities that we cannot, in all conscience, avoid. All men and women, including our students, faculty and staff, must have the opportunity to enjoy freedom of mind, and to have the privilege of seeking for truth in an open and healthy manner. This surely is what we mean when we speak of the importance of the whole person. Whether we are contemplating attitudes towards human sexuality, or our western response to the needs of the Third World, or whether we are speaking about the influence of religious cults in our society and on our campus, we can sum up our thoughts in the words of Jesus as recorded in the 8th chapter of St. John's Gospel and the 31st verse:

> "If you dwell within the revelation I have brought, you are indeed my disciples; you shall know the truth, and the truth will set you free." ●

by Giollo Kelly

1980 marks an important milestone in the life of Armagh, a one of its kind ministry carried on by The Presbyterian Church in Canada. On July 5th, 1955, Armagh's door was opened to receive its first resident—a young unmarried mother from England who came to Armagh via Montreal. From that day to the present, 2,358 girls have walked through that same door and have made Armagh their home for varying periods of time.

Armagh's ministry to the unmarried mother was not an innovation for The Presbyterian Church in Canada in 1955. Rather it was a continuation of a ministry of the Board of Home Missions and Social Service which was authorized by the General Assembly of 1910. As a result of that Assembly action, there were seven "redemptive homes" in operation across our Church by 1914—located in Sydney, Montreal, Ottawa, Toronto, Winnipeg, Calgary and Vancouver. After 1925, one remained. It was Armagh's forerunner, and was established on Yorkville Avenue in Toronto in 1914, with Miss Marie Ratté as its superintendent. The Yorkville Home continued in operation for almost forty years, but was closed in February 1953 when the property was no longer safe nor suitable for the work. A new location was sought and a beautiful estate home in Clarkson, Ontario, was purchased by the General Board of Missions in December 1954. When Armagh was opened the following year, with Miss Gwen Davenport as its superintendent, it could accommodate eight girls. Because of the urgent need for the type of ministry provided by Armagh, the General Board of Missions immediately launched a campaign to raise $100,000.00 in order to add a suitable extension to the original building. This financial appeal was directed to the women of The Presbyterian Church in Canada, who responded in such a splendid manner that the full cost of the extension was realized. The new addition, which was dedicated by the Presbytery of West Toronto on March 20th, 1957, increased the capacity of Armagh to twenty-two girls, and provided a homelike setting where unmarried mothers were welcomed with Christian love and concern. There they could experience many of the things that had been lacking previously in their lives, including acceptance, understanding, security, stability, and a sense of responsibility.

The records show that in 1958, even with the increased capacity of Armagh, one-third of the applicants for admission had to be rejected because of the lack of space. The average age of the young women using the services of Armagh at that time was twenty years. Approximately fifty percent were employed in office work and just over twenty-five percent were students. They came from across Canada, representing most of the provinces. The largest group, however, was from Ontario. While the home was open to girls of all nationalities, races and creeds, in its early years the majority of the girls who came to Armagh were from Presbyterian homes, and as many as seventy-four percent of them were Church members.

Initially Armagh was directed by a volunteer twenty-member Board which was a sub-committee of the General Board of Missions. Support was received from a number of sources—the Province of Ontario, the United Appeal of Metropolitan Toronto, fees paid by the residents, a nominal grant from the General Board of Missions and contributions from interested persons and groups within our Church. By the end of 1967 the Government subsidies had increased so that assistance from the United Appeal was no longer required.

In September 1965, Armagh was incorporated under a charter of the Ontario Government and since that time the work has been under the care of a Board of Directors, twenty-three in number, representing the Presbyteries of East Toronto, West Toronto and Brampton, the Board of World Mission, as well as having Presbyterian members-at-large.

By 1968 the average age of the girls at Armagh had decreased to seventeen years and while the residents represented a wide range of occupations, the student population had increased to over fifty percent. By this time, through the good offices of the Peel Board of Education, a teacher was allocated to Armagh and a classroom was set up within the home.

By the early 1970's the effects of the "new morality" and the changing social mores of our society were apparent in the lives of the girls who came under Armagh's care. A large number of them had been on drugs prior to admission, some had been involved in communal living, others had had previous abortions. This experimentation had left many of them with considerable trauma. Few of them had had an association with the Church since childhood.

Beginning in 1971 a decrease in the number of resident days in maternity homes in Ontario became evident and Armagh was no exception. This was the result of a number of factors—the widespread use of the birth control pill, the increasing number of abortions and society's changing attitude toward the unmarried mother, which made it unnecessary for her to seek the seclusion and anonymity of a maternity home.

With the marked decrease in the number of unmarried mothers seeking the services of Armagh, the Board became aware of another area of need for adolescents—that of the non-pregnant girl in a crisis situation. In 1974 a second program was undertaken. Program I continued to care for the reduced number of unmarried

SHALL NOT WALK IN DARKNESS

mothers. Through an agreement with the local Children's Aid Society, Program II was instituted to care for girls in crisis or stress, and the occupancy of Armagh soon rose to its former level. Program II was not an easy one for the staff to handle as the background and life experiences of many of these young girls, whose average age was fifteen, contributed to an attitude of hostility and to anti-social behaviour.

In spite of this added difficulty, the two programmes were carried on with considerable effectiveness for several years. However, with staff changes, agency cutbacks, as well as fewer and more difficult admissions for shorter periods, it became apparent in late 1978 that a re-assessment of the need for Armagh be made. A capable consultant was engaged by the Board. Her report confirmed that a need still existed for a service to young pregnant girls and to adolescent girls in need of short-term rehabilitation.

The receipt of the consultant's report coincided with a reorganization of the Ministry of Community and Social Services—the branch of the Ontario Government under which Armagh is funded. Since its incorporation Armagh has received a per diem rate under the Charitable Institution's Act. With the changes in the Ministry, it is to Armagh's advantage to transfer to the Children's Institutions Act which requires an annual contract with the Ministry and provides a global budget for the operation of the home. This change also requires that the Armagh building be up-dated to meet current fire safety standards. Until such time as these standards are met, the occupancy rate of the home is severally restricted. As the necessary alterations will take several months to complete, it has been decided to close the home for three to four months while the work is being done.

Anniversaries are milestones when we pause and look back. We have briefly reviewed here the ministry of Armagh during the past twenty-five years. None of us knows the complete story of that ministry. It is not contained in the pages of annual reports. The real story lies in the lives of more than 2300 young women which were touched by Armagh, many of which were enriched and redirected by the Christian love and understanding which they found there.

And so many have been involved in that ministry! We have reluctantly refrained from mentioning names—they are far too numerous. There are the women of our Church who helped to provide Armagh. There are the faithful Board members who have given long hours of their task. There are the dedicated staff who have had to contend with difficult situations. There are the ministers of our Church who served for varying periods of time as chaplains, conducting chapel services and counselling the girls. There are the volunteers—both individuals and groups—who have served in so many ways, from providing programs to painting walls. There are the Auxiliary members and other persons who have contributed to the financial needs of the home, and there are the many groups within our Church who have provided gifts at Christmas. There also are the representatives of the Government and of the various agencies, all of whom have had a share in this ministry.

In the matter of mentioning names, we would make one exception—Mr. and Mrs. Forbes Watson. They were the first staff members to take up residence at Armagh in July 1955 and they continued to live at Armagh until their retirement eighteen years later. During that time Mrs. Watson served as Kitchen Supervisor and Mr. Watson as Building and Grounds Superintendent. Not only did Mr. Watson make the grounds a show place each summer, but he also served as the father image for the residents of the home. Over the years many of the girls, now scattered from coast to coast in Canada, and some in Britain, have kept in touch with Mr. and Mrs. Watson.

Anniversaries are not only milestones when we review the past, they also are times when we look to the future. Under the new program, which will call for more highly qualified staff, Armagh will serve eighteen girls from age thirteen to eighteen. The program will be funded by the Ministry of Community and Social Services and by the agencies who require Armagh's services for their wards. Armagh will also have to raise a substantial amount and will need the support of our Presbyterian constituency. It is hoped that this program will be underway by September 1st. The prayers of our people are needed as we seek the right staff for this new program. There are many adolescents to-day who are rudderless—who consciously or unconsciously are searching for a meaning in life and are in great need of Christian love and understanding. As Armagh celebrates its 25th Anniversary it looks forward to being able to meet some of the needs of these young people who are facing many pressures at a very difficult period in their lives.

Many people have been curious about the name "Armagh". It came to us engraved in stone—on the gate-post of the Clarkson (now Mississauga) property. The Presbyterian family from whom the General Board of Missions purchased the property in 1954, had come from Armagh in Northern Ireland and had named their Canadian home after their original home. When it was learned that "Armagh" was the Gaelic word meaning "in high places", it was recognized as an appropriate name for the new home. It was the hope and prayer of those responsible for the work that the experience of all who came to live at Armagh would be an uplifting one—that the Christian love and concern which they experienced in that "high place" might give deeper meaning and new direction to their lives. ●

wms highlights

Montreal Presbyterial Annual Meeting

"Mission in Perspective" was the Theme of the 66th Annual Meeting of the Montreal Presbyterial, Women's Missionary Society, held in First Church, Montreal, in February, and attended by 150 members. The meeting was chaired by Mrs. M. Davidson, president. The Rev. J. Sitler gave a brief history of the host Church situated in downtown Montreal.

A good meeting; reports were encouraging. MacVicar Memorial Church, Montreal has now become the Chinese Church, and the disbanding W.M.S. groups presented an Explorer Banner to the Presbyterial. Riverfield Church, Howick, where they have an active Explorer group, will display the Banner.

A Memorial Photograph of Miss Edith Cavell Pratt, a nurse from the congregation of St. Andrew's and St. Paul, was dedicated by the Rev. W. Russell. Miss Pratt served as a missionary in India for many years. The photograph, it's framing and memorial inscription were provided by the generosity of the W.M.S. members of the Church.

Bill and Audrey Norberg, members of "GOOD BEARS" of the world, a worldwide organization that makes Teddy Bears, delighted the membership with slides and beautiful TEDDY BEARS. The proceeds go to hospitals to provide a Teddy Bear for every child in hospital that does not have one.

Our guest speaker, Rev. James Sauer, minister of St. Andrew's, St. Lambert, outlined the struggle of French Protestantism in Quebec from the Huguenots to the Quebecois of today. Since the 1960's "quiet revolution" their numbers have increased 10% a year, coming mostly from Europe. To English protestants in Quebec today Mr. Sauer says, become involved at all levels: Congregational, Presbyterial and General Assembly. Ask for information, extend the hand of friendship; prayer and financial assistance. A great opportunity for Mission is just outside our Church door. A challenge for a new decade.

East Toronto Presbyterial Annual Meeting

The East Toronto Presbyterial held their Annual Meeting in January at Melrose Park Church.

The afternoon session opened with a service of worship led by the Rev. G. Haynes, minister of Melrose Park Church. The theme for the day was "Mission in the World". In his message Rev. Haynes reminded us that mission requires total commitment; telling, serving and loving others in the name of Jesus.

Miss Mabel Booth, with the aid of slides, spoke to us of Mission in the 80's. We discovered in our changing society, many new ventures of Mission and the great challenge we have.

The guest speaker for the afternoon was Mrs. C. McMullen, who along with her husband and family serve in India on behalf of our church. She enlightened us concerning their work in Botalu, at the Berring Union Christian college. We appreciated hearing of their community life and the wonderful part they share in it.

The special guest at the evening session was Mrs. J. McIntosh, who along with her husband and family serve among the Koreans in Japan. Mrs. McIntosh gave an illustrated address of the Korean people. She spoke of the difficulties they face but also the signs of hope they have. The Koreans have a wonderful sense of stewardship which has enabled them to make great strides forward.

Encouraging reports of our Presbyterial work were heard throughout the day.

Superior Presbyterial Annual Meeting

Following is a report of "The Sixty-sixth Annual Meeting of the Superior Presbyterial as held in St. Andrew's Church, Thunder Bay in February. The theme of the meeting was "Human Rights—A Vigil for Humanity". Mrs. J. Clarke Hood, First Vice-president, opened the afternoon session with Scripture reading and Prayer.

The Adult Group Secretary's reports were handled in a very novel way—ten ladies, representing the groups, were involved in a "Fashion Show", each one highlighting special events taking place during the year for her respective group. This was very interesting and enjoyable—a new way of telling of the work done by each group. The show was very capably arranged and handled by Mrs. I. A. Mackay and Mrs. J. H. Black.

Once again, under the leadership of Mrs. Mackay and Mrs. Black, a Panel Discussion was held on the topic "Mission in the 80's". The purpose was to involve Presbyterials in beginning to look at the theme and to search for a vision in Mission for the next decade, and asking What is our Task. In entering the 80's we must ask ourselves "What is the Mission Task", what are the new situations, what will be the challenge, and what obstacles and problems will we have to overcome. Six ladies, two from each Church in Thunder Bay, took part in the Panel Discussion, bringing out many areas of concern in our Country—especially the Young People, so many of whom need a new direction—we in the Church should try to help them over the rough spots, and try to point them in better directions. Family togetherness is important in this changing world. Our Senior Citizens too need our help and concern.

Mrs. H. T. Johnston installed the Officers for 1980, using the Candlelighting Ceremony from the Handbook of the Women's Fellowship for Christian Service of the Church of North India. This is a very impressive ceremony.

Macleod Presbyterial

"Love in God's World" was the theme of the day when women of Macleod Presbyterial met in St. John's Presbyterian Church, Medicine Hat, on February 16, with President, Pat Foulston in the choir. Also present were Berta McCallum (President of Alberta Synodical), Helen Willis (President of Calgary Presbyterial), Lois Snider (Area Educational Consultant), and Marion Barclay (Deaconess of Calgary Presbytery).

Marion Barclay led the members in the opening devotional, reminding us of the Scripture Text, "Bear Ye One Another's Burdens and so fulfill the Law of Christ".

The main business of the day centered around the motion *"That the Calgary and Macleod Presbyterials be Amalgamated"*. The motion passed. Comments by guests present indicated this could be a rewarding decision by opening new doors for increase in growth and interest.

After finishing the business of the day, a very interesting afternoon was spent looking at slides of Nepal and hearing about conditions in that country. Judi and John Bertholet, (who are from Manitoba) had dedicated two years of their lives serving in that country. The rewarding experience was related in an articulate manner that was touching and challenging.

Laura Burnett

At the funeral of Laura and Jim Burnett, the Rev. Joseph Muchan quoted Hebrews 9:27, "It is appointed unto men once to die." Their last appointment was together.

The life of Laura was full of appointments. The love of Christ inspired her to work in His service throughout her fruitful life. Laura Mae Ducker was born in Owen Sound. She held the degree of A.T.C.M. from the Toronto Conservatory of Music. At an early age she was a professional soloist and taught voice. In 1925, she married Jim Burnett. In their early married life they joined Wychwood Presbyterian Church. Their home was open to Overseas and Canadian Theological students. In World War II they had children evacuees from Britain.

It would be futile to list the many organizations with which she was associated. She had been President of: The Women's Auxiliary of the Canadian Bible Society, Upper Canada District; The Women's Inter-Faith Committee of the United Way of Toronto; the Women's Inter-Church Council of Canada. She was on the Executive of the World Committee of the Women's World Day of Prayer and represented the North American continent. Through this office she had a great opportunity of knowing, understanding and loving world-wide Christians. She was included in the 4th Edition of Who's Who, world Book of Famous Women.

In her own denomination, she was President of the W.M.S. (WD) of the Presbyterian Church in Canada. She visited the Presbyterian Missions in Asia, Africa, India and South America. As a Presbyterian representative she participated in many committees and commissions of the Canadian Council of Churches.

Because her sister, Freda, was deaf, Laura was fluent in the sign language and very interested in movements which assisted the deaf. At the funeral the Rev. Robert Rumball, the Minister of the Evangelical Church of the Deaf, interpreted the service to those who were deaf.

Laura was happy, for Jim's sake, with the honour they had received shortly before their death. The Wychwood and Davenport Presbyterian Church presented them with a plaque with a quotation from I Thessalonians, "We give thanks to God for your works of faith, and labour of love and steadfastness of hope in our Lord Jesus Christ."

—Bernice Coleman and
Bernice Treleaven

A letter received from Margaret Elliott, President of the Women's Inter-Church Council of Canada, reads, in part:

In 1968 Laura was president of the Women's Inter-Church Council of Canada and represented Canada at the International World Day of Prayer meeting in Sweden. Long before that and ever since, until ill health prevented, she has inspired other council members with her keen interest and dedication, her sensitivity to others, as well as to her insight relating to matters of the Council, always in the light of her devotion to her Lord.

Her faithfulness to the Council dates back 30 years, and her devotion to its purpose can never be surpassed.

On behalf of all the members of the Women's Inter-Church Council of Canada, both past and present, I want to express our gratitude for the life of such a beloved member, which came to us as a representative of the Women's Missionary Society of the Presbyterian Church of Canada. She has made a special mark on our hearts and will long be remembered.

From left to right: Mabel Booth, Laura Burnett, Mildred Gehman, Isabella Hunter, Christina Newstead.

HONORARY MEMBERSHIPS—1979

Annesley, Mrs. Frank
Orillia, Ont.

Armstrong, Mrs. Edna
Ottawa, Ont.

Arnold, Mrs. Grace
Chatham, Ont.

Baldwin, Mrs. Marion
Woodville, Ont.

Bartley, Mrs. G.
Toronto, Ont.

Blair, Miss Helen
Belleville, Ont.

Brown, Mrs. William
Listowel, Ont.

Butler, Mrs. Margaret
Windsor, Ont.

Cameron, Grace
White Lake, Ont.

Cameron, Mrs. John
Mountain, Ont.

Christie, Mrs. Ivan
Mountain, Ont.

Colwell, Miss Ruby
Wallaceburg, Ont.

Davidson, Miss Agnes
Scarborough, Ont.

Davidson, Miss Jessie
Scarborough, Ont.

Doan, Mrs. Neil
Port Colborne, Ont.

Dobbie, Mrs. Addie
Spencerville, Ont.

English, Mrs. Edith
Brandon, Manitoba

Elliot, Miss Lois
Howick, Quebec

Findlay, Mrs. Ann
Toronto, Ont.

Forfar, Miss Mary
Agincourt, Ont.

Fountain, Mrs. Mary
Guelph, Ont.

Gordon, Mrs. Marjorie
Brantford, Ont.

Gorham, Rev. Nora
Toronto, Ont.

Hainey, Mrs. A.
Toronto, Ont.

Hall, Miss Flora
Agincourt, Ont.

Hamilton, Miss Margaret
Toronto, Ont.

Harback, Miss Mollie O.
Calgary, Alta.

Harris, Mrs. William
Montreal, Que.

Harrison, Mrs. Harold
Paris, Ont.

Hendry, Mrs. Harold C.
Tiverton, Ont.

Hepburn, Mrs. Gladys
Vancouver, B.C.

Hogg, Mrs. Mary
Perth, Ont.

Hook, Mrs. Shirley
Brockville, Ont.

Howald, Mrs. M. C.
Listowel, Ont.

Howick, Mrs. Violet
Port Colborne, Ont.

Hunter, Miss Isabella T.
Toronto, Ont.

Hutton, Mrs. William
Listowel, Ont.

Inglis, Mrs. Elinor
Atwood, Ont.

Jackson, Mrs. Sophie
Sarnia, Ont.

Kaitting, Mrs. Gordon J.
Goderich, Ont.

Kennedy, Mrs. Samuel
Mountain, Ont.

Lambert, Mrs. Doris
Strathroy, Ont.

Livingstone, Mrs. Morag
Ottawa, Ont.

Marshall, Mrs. John
Durham, Ont.

McCredie, Mrs. Wm. R.
Niagara Falls, Ont.

McIntyre, Mrs. Jean
London, Ont.

McKaig, Mrs. Calder
Cromarty, Ont.

McLean, Mrs. William
Stewartville, Ont.

McMillan, Mrs. Minnie
Calgary, Alta.

McNay, Mrs. Alex. Jr.
Port Colborne, Ont.

Miller, Mrs. James
Belleville, Ont.

Moffatt, Mrs. Burns
Bluevale, Ont.

Noble, Mrs. Gertrude
Palmerston, Ont.

Nugent, Mrs. May E.
Victoria, B.C.

Patterson, Mrs. Myrtle
Ottawa, Ont.

Penney, Mrs. Fred
Toronto, Ont.

Pigden, Mrs. Ernest
Belleville, Ont.

Robb, Mrs. George
Port Colborne, Ont.

Robertson, Mrs. Douglas
Durham, Ont.

Ruddell, Rev. Peter D.,
Brandon, Man.

Schep, Mrs. Elizabeth
Perth, Ont.

Scott, Miss Olive
Montreal, Que.

Scott, Mrs. Thomas L.
Staffa, Ont.

Staveley, Mrs. Hazel
Winnipeg, Man.

Uren, Mrs. Elizabeth
Hamilton, Ont.

Walker, Mrs. Margaret
Vancouver, B.C.

Weldon, Mrs. Marian
Lambeth, Ont.

Whitten, Mrs. Maisie
Almonte, Ont.

Williamson, Mrs. Elizabeth
Uxbridge, Ont.

Wilson, Mrs. Isaac
Port Colborne, Ont.

Wilson, Miss Thelma
Orillia, Ont.

In Remembrance

Mrs. J. (Alice) Morton
St. Paul's Carluke, Ancaster, Ont.

Mrs. A. Adamson
Mrs. Frank Dove
St. Andrew's, Aurora, Ontario

Mrs. William (Mabel) Wilson
Mrs. Gerald (Edna) Kean
Pres. Church, Eden Mills, Ont.

Mrs. Alice Dunbar
Knox Pres., Listowel, Ont.

Mrs. Myrtle May
Boston Church, Milton, Ont.

Mrs. Ethel Stewart
St. Andrew's, Molesworth, Ont.

Mrs. Mabel Bell
Mrs. Marietta Stamp
Stamford Pres., Niagara Falls, Ont.

Miss Lillian MacKenzie
Knox Pres., Ottawa, Ont.

Mrs. D. Shaw
Mt. Zion, Ridgetown, Ont.

Mrs. Margaret Wootton
Knox Turin, Thamesville, Ont.

Mrs. John McNabb
Glenview Pres., Toronto, Ont.

JUNE/JULY 1980

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EDITOR

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French Ministry

by Muriel Favier Davidson

"Let thine eyes be on the field that they do reap" . . .Ruth 2:9.

Last autumn, at the request of Miss Dorothy Dodds, President of the Synodical Society for Quebec and Eastern Ontario, I had written a short report on French work in the Province of Quebec. Some of the ideas herewith presented are excerpts from this report. Since that time, however, there have been new developments and I shall attempt to update the events as they have been happening during recent months.

This is a time of ferment and change in the French speaking community of Quebec. The changes heralded by the "Quiet Revolution" have touched all aspects of society and this includes religious life and the institutional church.

One of the encouraging signs at the moment, for those committed to French work of the Presbyterian Church in Canada, is the ever wider interest in this work and requests for information.

There are some tensions and problems in this work, as attempts are made to develop a meaningful presence among French Protestants, who are in effect, a minority within a minority, finding it difficult to relate to English speaking members of the church and at the same time feel estranged from French speaking neighbours because of differences in religious affiliations.

The French protestant community is growing, especially among the Baptists and Pentecostals. There is an openness in the French-Canadian community to the "Goods News". The church is firmly rejected in most quarters, especially among the young, but an openness to God and a spiritual dimension to life is not. The church, by and large, has not witnessed to the faith and there is, along with an openness to the "Good News", a recrudescence of witchcraft, an interest in the occult, and marginally Christian sects. The work has been hampered by lack of leadership, and leadership training remains a problem.

Recently, the witness of the Reformed Church has gained a new impetus from the work of l'Alliance Réformée Evangelique. Their activity in publication and leadership development has given focus to the Reformed based communities such as the Baptists, some Presbyterians, the Christian Reformed Church, and others. It is the opinion of some who are involved in the work, that missionaries rather than pastors are required to further the French work. It is hoped that the church in general will come to regard the Province of Quebec as a mission field, if we are to develop parish based French speaking ministries. We are told that an essential function of all congregations is Christian outreach. "The Church exists by mission, as fire by burning." There is urgent need for concern about reaching the unchurched, and the Province of Quebec seems ready for harvesting. "La moisson lève."

At present, a most pressing need is for Christian literature distribution. French Bibles, for instance, are urgently needed. In our soft Canadian society, swimming as we are, in a sea of Bible versions, few of us realize how many people today still have no scripture at all. The Apostle Paul was eager to remember the poor (Galations 2:10). Are we concerned about the biblically poor of our day?

The most encouraging development in Quebec is in the Christian Assembly of Montmorency. This community continues a growing and vital Reformed witness just outside Quebec City. Developments in Montreal are "mixed" along two lines. First, there is the mainline witness through eight French speaking parishes. Active mission outreach in these communities is limited to the Chateauguay Valley and the South Shore. The second line of development is in the evangelical churches (Baptist, Pentecostal, Salvation Army, etc.) and their witness and mission continues to grow at a steady pace.

An essential question is how shall the work in Quebec be regarded. Is it a part of an institutional church or is it a mission field? This distinction is an important one. In one case French speaking Protestants and their churches are regarded and treated as ethnic based work. In the other, they are encouraged to begin the development of their own institutional life which means defining their "raison d'être", the institutional form which this will take and the development of their own leadership. The Presbyterian work stands at the crossroads of this developmental process with no firm decisions made.

It must be understood that this is merely "un aperçu" or panoramic view of this very complex situation in Quebec. The French speaking churches are not alone in their struggle for survival. Perhaps a spiritual renewal in our churches is long overdue. Perhaps we as Christians need to commit ourselves wholly to an honest relationship with Christ. People must experience God's Living Presence together in the contemporaneity of His Holy Spirit and be carriers of Christ's redeeming love to His world. The "Burning Bush" is still burning by the mighty power of God, radiating its light and warmth. "The battle is the Lord's, whom shall we fear?".

In a world that suggests there is only despair, hope is a valuable possession.

Tea with Cathy

by Marjorie Ross

The original plan had been to talk with both Clarence and Cathy McMullen, two of our missionaries in India. As it happened, Clarence was away, and so it was only Cathy and I who had tea that day in her apartment in the Missionary Residence.

I thought it was a good conversation. Having enjoyed it myself, I want to pass on a few of its highlights to you.

*

One question had to be asked at the beginning, even though I knew it was very trivial.

"Where did Clarence get his name?"

Cathy laughed. "His name has been an embarrassment to him his whole life. He is an Indian, his whole upbringing has been Indian, and yet he has had to contend with this very Irish name!"

It turns out that the name came from an Irish grandfather or great-grandfather, who married into a family from the north of India. Clarence's mother and all the rest of the family are also from northern India.

His father's death interrupted his college education, and he was teaching language to missionaries when Cathy met him, in the mid 1960's.

She was Cathy Polson of Oshawa, Ontario then. She had trained at the East Toronto General, and was newly arrived in India under the W.M.S. Three years later, after she had worked some time in public health in the Bhil area, they were married.

As she told me this, she spoke very appreciatively of the attitude of the W.M.S. staff at the time she resigned in order to marry Clarence.

"Cross cultural marriages were not so common then, but people were very supportive."

They worked together in language teaching with a German Lutheran mission for a short while, and then Clarence returned to the Baring Christian College in Batala, Punjab, to complete his undergraduate work. Afterwards, they came to Canada where he obtained a Masters degree in sociology from the University of Toronto.

Then they approached the Board of World Missions concerning a teaching appointment in India, and with the co-operation of Baring College, a special arrangement was worked out.

This is how it comes to be that Clarence and Cathy are recognized as missionaries of the Presbyterian Church in Canada. Clarence is a lecturer in sociology on the college staff, and is also Director of the Christian Institute of Sikh Studies.

(When I had an opportunity to speak briefly with him later, he impressed me as a very careful observer of both Indian and Canadian societies. Of course he brings to this his training as a sociologist, but he brings also both Christian insights and personal sensitivity.)

*

What role does the "missionary wife" have these days? Has it changed from what it used to be?

"To start off with, do you view yourself—or do others view you—as a "missionary wife"? I asked Cathy.

"Not really," she said. "I don't think I'm typical at all. Clarence is an Indian, a member of the College staff, and people just think of me as McMullen's wife!"

She feels—and I share her feelings on the basis of my own experiences in Nigeria—that the female half of a missionary couple has often been inadequately prepared for what she will find overseas.

Jack and Beth McIntosh, who will be directing this year's missionary orientation course, believe that our basic mistake has been to concentrate on the *task* rather than on the *people*.

To put it another way, it is not that missionary orientation has ignored the woman to concentrate on the man, but that both *as human beings* may have received less attention than they should because everyone concentrated on the country, the language, the nature of the work and so on.

The situation of a young woman who goes with her husband, to work in an overseas church is not that different from a young woman whose husband is transferred by his company to a city thousands of miles away.

Despite the fact that our church designates both husband and wife as missionaries, and regards them as a team, the reality is that it is the husband who, bluntly speaking, has the job.

Where there are no children, the wife may very well find specific tasks assigned to her, but if there is a family, our church nowadays is quite clear that it must come first.

To be sure, the regulations of the BWM do not specify that it is the wife who will not have specific tasks outside the home, but I am not aware of any missionary couple where the wife has been sent out to do a task in an overseas church, and it is expected that the husband will "keep the family going". That last phrase is the one used in the missionary profile to describe what Cathy McMullen does!

I should make it clear that most women of the age of Cathy McMullen, or Beth McIntosh, or me, are very happy that in our day Board regulations permitted us to "stay home with our families". I don't know what our church's regulations were in days gone by, but Cathy spoke of older women she knew who had been missionaries from other churches where the rules were very strict.

"One friend—she's about fifteen years older than I am—told me 'I left my child screaming every day for the first year we were in India. I'd never do it again.' "

"Is this because she had some work assigned?" I asked.

"No, the woman had to go to language school, which of course is very important, but the child was upset, and the ayah (nurse) didn't speak any English. The mother sat in language class and worried. You can only go so far in enforcing regulations in the face of human problems."

*

The other side of the question of staying at home with the family is that the wife may often have more difficulty in adjusting to the new country than her husband. Again, we see the parallel with the couple who are transferred to another city in Canada. The husband has the stimulus of new work, he is out in the community finding his way around, and gets his feet on the ground fairly quickly. The wife tends to miss the old house, stores, neighbours more—and she is very apt to fall victim to loneliness and homesickness.

Here is Cathy again speaking of a friend who was overseas a number of years ago . . .

"She told me recently that she was sure that now she would be capable of really going out to the people of the community they were sent to."

"But she said that when she was there, she really couldn't. She always felt emotionally and spiritually drained by the demands of a family of small children. Her husband was out the whole time, and travelled a lot."

"She was thousands of miles from family and friends here, and desperately lonely."

"In the end, the family came home, and everyone said it was such a pity, because the man seemed to be carrying on such a great ministry! But who was ministering to her?"

The Korean Church in Japan has realized the importance of ministering to the woman in a missionary couple, and other overseas churches are also beginning to see that her well-being is crucial in the continuance of the couple's service.

The other side of it of course is that people going out must come to an understanding of the relationship which can exist between them and the people of the overseas church.

We talk about overseas "service" and it is true that missionaries do *serve* the overseas churches. But for the first few terms, particularly if the missionaries go out as young people, they usually receive far more than they can give to others.

I do not mean simply that they acquire a knowledge of the people and their language. Often they can acquire wisdom from the mature men with whom they work. Often they can acquire insights into human nature—which is the same the world over. Always they will receive warmth and concern for them as people.

Cathy McMullen repeated many times how much she appreciated the "caring community" in which she lives in Batala. "If my husband is away, not a day goes by but what someone comes to see if they can be of any assistance."

Young missionaries need to know that they can reach out for help. The women particularly need to know that they will be viewed by the women of the community as one of themselves. These women know that her joys and problems as a young mother are essentially the same as their own. She can find good friends in her neighbours overseas in just the same way as she can at home. Cultural differences cannot be forgotten, but basic humanity—particularly when there is a shared faith—can bridge many gaps.

Help and support is available for the young missionary. But it is important that she knows before she goes that; first, there are times when she will need help, and second that she must accept it when it is offered.

*

During our conversation, the four McMullen children, two boys, Rajive and Anil, and two girls, Promila and Pratibha, who range in age from 11 to 6 years, were in and out of the room.

I asked Cathy how they had found coming on furlough to Canada. "Was this a homecoming for your family in the same sense as it is for most missionaries?"

"No," she replied. "For the children and Clarence, Batala is home. I still have some family here, and of course this is where I grew up, but I am very much at home in India now."

"Then what do you see as the purpose for you in coming to Canada—aside from telling us about India?"

She paused for a while before she answered.

"For me, it has been a very clear demonstration of what the Body of Christ can be," she said slowly. "The first few months here were pretty awful—we all had adjustment problems. But the support of the people around us—here in the missionary residence, and in the church—has been wonderful. They have given us prayer support, and in many other ways have shown their concern. I guess I had never realized how important that can be."

For Cathy McMullen it has been difficult to adjust to Canada—and the same can be said of many missionaries on their return on furlough. She has become very much part of her adopted country, and so she experiences many of the same problems when she comes here that new missionaries often confront when they arrive in the overseas field.

*

"The hardest part" of her life in India is the separations in the family now that the children are at school, an over-night train ride away from Batala. Except during school vacations, she must divide herself between husband and children, and there are frequent three-week separations from one or the other. She told me that her husband is very supportive of her, and that "daily letters make it bearable" but it is still not how she would choose to live.

I know that many of you pray for our missionaries. Remember Cathy and her family—and remember too that "caring community" of Christians in Batala. They, like you, and me, and the McMullens are all a part of the Body of Christ!

GROWTH in the 80's

An address delivered by the Rev. E. F. Roberts, Secretary for Overseas Operations to the Opening Banquet of the 1980 Meeting of the Board of World Mission.

In looking at Growth in the 80's I would first like to point out where we have come from and where we presently are, so that we have a basis for moving ahead. In every country around the world where we have relations and where there is an established church, we have established church to church relations. In days gone by, the missionary and the board of mission ran the programme in every land. Then gradually the missionary became part of the national church and so the national church and the Board together ran the programme. Today we have completely moved from that pattern. I think a great deal of tribute goes to Ted Johnson for the way our church has given leadership in many areas of the world in establishing church-to-church relations.

In addition to the countries I have just spoken about, we have two programmes which relate to a technical assistance mission on an international level. We have an involvement in Afghanistan and in Nepal. In both of these countries there is today a struggle within the Board of Directors in each of these missions to determine how to relate in a permanent way in a country where there is no established church and where it is very difficult for foreigners to put down roots.

We are also involved in a new type of experiment in relation to Japan, where the churches in North America and a couple of churches in Japan are together trying to struggle with the problem, how ecumenically we can fulfill the responsibility of mission which God has given to us on both sides of the Pacific.

Today, one of our chief concerns is in the area of Mission Personnel. We are faced with a crisis. Personnel is not one of our top priorities but it is an important part of mission. Unfortunately in recent years some of our best missionaries have left or are leaving very shortly. There are lots of reasons for this but probably family and children will be the chief with retirement running a close second.

In 1970 our Board had 44 missionary units. A unit is either a married couple or a single person. We had 20 married couples and 24 single missionaries serving overseas in 1970. In January 1979 we had 11 married couples and 19 single missionaries making a total of 30. One year later, January 1980, we had only 9 couples and 14 singles or 23 units all together. I have been speaking about regularly appointed missionaries and have not included Volunteers in my figures. If you want to add Volunteers you could put 4 more missionaries into the 1979 and 1980 figures. If we are not careful and do not give a great deal of thought, we are very shortly going to be almost completely out of personnel involvement overseas.

Economics is another big factor in today's mission. I have spoken so often to some of you about the economic problems faced in overseas missions that you are probably tired of hearing about them. But in case there is somebody who doesn't know about the economics of overseas missions and because I think we must round off this picture of where we are presently by looking at economics, and also because the Comptroller is here, I must say something at this time. In spite of holding grants to overseas churches at the same Canadian dollar level over the past several years, our grants have been depreciated by approximately 15% as a result of the Canadian dollar devaluation. Also as a result of the fact that world inflation in most places is much greater than it is in Canada, the grants have reduced by another 10-25%. So, you can see, our sister churches around the world are picking up at a very rapid rate, greater and greater responsibility for financing programmes.

In fairness to everybody I must say that the Finance Committee of this Board has taken seriously the whole economic situation of overseas missions as it has struggled with zero based budgetting for 1980 in that they placed the overseas packages of our budget in a very high priority listing so as to protect what we have.

So much for where we presently stand. What does the 80's hold for us as a church? As I thought about what I should say this evening I wrote down a whole pile of notes. When I read the reports from the various individuals and Synods to the Board and also the reports of Standing Committees with recommendations, I was surprised to find that almost everything I wanted to say appears in some form or another in these reports and recommendations. In fact most of what I want to draw to your attention will be coming to this Board for consideration and action or has already come to the Board as a result of an action taken last year or the year before. Therefore, what I see as some of the goals ahead of us in the 80's, you have already put into action or will put into action this week.

I will mention first the report to the Board from the Policy Committee. During the past several years we have been encouraged to establish relationships with The Presbyterian Church of Korea. This encouragement has come from immigrants to Canada, from our sister church The Korean Christian Church in Japan, and from other churches in Asia and North America. This week we will be asked to recommend to the General Assembly a statement of relationships setting out guidelines regarding the relationship to be established between our two churches. The General Assembly of The Presbyterian Church of Korea will also be asked to adopt the same statement when they next meet.

Most of what is in the statement has already been covered in previous statements we have adopted in relation to Malawi, Taiwan and others, but the point I want to make this evening is that we should determine that in the 1980's we will take this nice sounding language and the ideas contained in these statements and make them realities.

What are some of the realities I am talking about? Quoting from the Korea document, "We have a mutual responsibility in Christ's mission and will work together in Korea, Canada and elsewhere . . ." Our background as Canadians has equipped us to accept, without too many questions, that we might have a mission responsibility for Korea. But what about the reverse? Do we so easily recognize that the church in Korea has a mission responsibility in Canada, and at this time I am not thinking of a mission responsibility for Korean immigrants in Canada. I am thinking in terms of mission responsibility for all Canadians.

In another paragraph of the Korea statement the two churches indicate willingness to respond to requests from each other for sharing resources of people and money. Last year the Board recommended to General Assembly the enabling legislation which could make it possible for a Presbytery of our Church to receive a missionary from another country and place that missionary's name, if he or she were ordained, on the Constituent Roll of Presbytery. This has been sent down under the barrier Act and I was told this morning that 30 Presbyteries have replied, 28 of them in the affirmative. One of the responsibilities which we as a Board of World Mission will have to take very seriously in the 80's is to identify the areas in our church where missionary help from sister churches around the world can be of benefit to our Christian witness.

The third paragraph from the Korea document which I want to draw to your attention speaks of professional development and working together in planning and implementing professional development programmes. We in Canada are used to having overseas students brought to Canada by the Board of World Mission to study and prepare for leadership in their own country. We are also used to our ministers, deaconesses and theological students going to the United States or to study to better equip them for ministry in our church. I think that one of our mission responsibilities in the 1980's is to start to help Canadians to realize that some of the most exciting and challenging things that are happening in the world church today are not taking place in North America or Europe, and that all of our people can benefit from taking advantage of professional development opportunities available outside North America and Europe. At the moment I have absolutely no idea how one can tackle this, but I think it is a must if we are going to take seriously this whole concept of mutuality in mission.

Finally, in the area of church-to-church relations, I have to leave the Korea policy statement. As I searched diligently through the reports to this Board I found only a passing reference to the China Task Force and its work. I think one of the great challenges facing the churches in Canada today is to try to discover with the christian church in China, how we can relate together in meaningful ways on a church-to-church basis. The Chinese church has made it very clear that they do not want the old pattern of relations nor are they prepared for us to follow the same type of pattern of relations which we are establishing with the Korean church. What then should we do? Some might suggest that we try to relate to the church in China along the same lines that churches in North America and Europe relate together. I shudder at the very thought of this for I find these relations very unexciting and lacking in challenge. I think one of the biggest challenges facing the churches in Canada and in China during the 1980's is the development of a new type of relationship which will be of mutual strengthening to both.

One of the things that has come very strongly to me since I first joined the BWM Executive Staff ten years ago has been how far ahead of many of our sister churches our church was in its mission philosophy as it entered the 1970's. I pray that in the 1980's we might once again start exploring new horizons in this type of relationship.

Next I would like to turn to the report to this Board from the Research and Planning Committee. You heard a little while ago that they are the ones who are going to be on the chopping block during this week. I hope this particular aspect does not get chopped too badly. I refer to the recommendation that the Committee is bringing to the Board that we undertake a comprehensive review of our overseas mission programme. I believe this to be extremely important. We have moved through the 70's adjusting our programme where needed because of political situations, financial restraints, application of self-reliance principles, desires for new relationships, and a dozen other factors. We have not stood still in these years. We are now involved in several new countries, we have developed basic concepts and guidelines for mission which I feel give us a solid base on which to move forward. But it's time to take stock. We must determine the trends that are developing in our present programme.

Let me give you a few facts. Approximately 61% of our overseas expenditures go to three Asian countries: India 22%, Japan 20%, Taiwan 19%. At the other end of the scale, less than 4% is spent in Central and South America. In terms of personnel, two-thirds of all our married missionaries work in Taiwan and Japan and 50% of our single missionaries are in India.

Maybe all of this is the way it should be, or maybe it is because the events of the 70's have backed us into this pattern. Our current need is to determine whether or not current programme should be our 1980 programme.

A moment ago I mentioned our rather minute participation in Central and South America. This token participation is in the Caribbean. We have absolutely no contacts in South America. Is this the way it should be in the 80's?

Canada is a bilingual country. I think most of us would find it difficult to say that The Presbyterian Church in Canada has taken bilingualism seriously, but we have tried to provide a ministry to French speaking people in Canada. However, I find it strange that our church, to the best of my knowledge, has never had relationships in Francophone countries in Asia and Africa. Should we be exploring this area in the

80's? Is it possible that some other Francophone speaking church could give assistance to our church in its Francophone ministry?

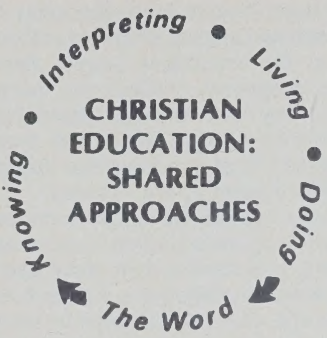
I am convinced that if we are going to grow in the 80's we are going to have to do some very serious remodelling. With world inflation skyrocketting the way it is, I do not think that we will have much more programme money in terms of 1985 dollars than we have presently in terms of 1980 dollars. In fact, I would not be surprised if we have even less. I do believe though that with very careful planning and reallocation we can be much more significantly involved in mission in the 80's than we are now.

I mentioned earlier our personnel situation. I think we need to critically look at this for the 80's. We need to realize how complicated the world has become and how desperately we need some of our very best to be involved in world mission. I wonder if we as workers in The Presbyterian Church in Canada are prepared to see some of the very best in our Church, the most hopeful for leadership in our church, turn their backs on mission in Canada in the 80's so that they can serve our sister churches overseas. This is a time that calls for personnel sacrifices, and not of just anybody, only the best.

There is another aspect to personnel that we need to take seriously. There is a minute of appreciation that will be presented to the Board this week for Dr. & Mrs. David Irwin. They were missionaries of our Church under the special category that we have maintained over the last 15 years, a category which recognizes people who are employed by other agencies as missionaries of our church. There is only one country where we have used this classification to date and that is Nigeria. I am concerned with the number of new openings around the world that seem to be coming in industry and commerce, calling for technical expertise, and how few Christians from Canada are responding. I think we need seriously to strike out in this direction in the immediate future. We have fewer programme dollars for personnel and so why not encourage Christians to be employed by others and to take their love for Jesus Christ with them into the secular fields in which they are involved.

Finally, I would like tonight to mention an area of responsibility that is not mine but belongs to someone else. Very little good will be accomplished if our Board decides to change gears at this point or even during the next several years, unless we can somehow bring our entire church with us on this change. I think across the church there is a great deal of misunderstanding today as to the true work of the Board of World Mission. There is misunderstanding in the area of personnel and why we have reduced gradually our number of people serving overseas. I am not now referring to the radical reduction of the last year or two which was completely out of control, but rather to the reduction in numbers over the last 15 years because nationals have taken over more and more responsibilities formerly carried by missionaries. But our church does not understand this. They think often that Canadian personnel is the sign of mission interest. There is a tremendous allegiance in our church, especially among the women, to India and the Bhil and Jhansi fields. There is great concern among this group that we no longer have that very intimate personal relationship in these two areas. And so come questions as to whether we are really interested in mission.

I would close by saying that I do not think that we have any real possibilities for growth and involvement in new programmes in the 80's unless we as a Board make sure that we do our utmost to strengthen the education arm of our Board here in Canada. New horizons in mission cannot be obtained without the full support and understanding of our people.



CHRISTIAN EDUCATION: SHARED APPROACHES

by Helen Tetley

A growing Church is a learning Church—and a learning Church is a growing Church. So how are all the people in your congregation learning and growing? Or are just the children learning, and that is why they are growing?

Seriously though, when congregations plan their program of Christian education they ought to plan for the adults as well as the children and youth. Think for a moment about your own congregation. When and where do the adults have an opportunity to learn—to gain a new understanding of the faith so as to change their lives? People are different. Are there a variety of opportunities to meet different needs or are all the adults expected to do the same thing at the same time in your congregation? And so a good many do nothing.

Christian Education: Shared Approaches, known affectionately as CE:SA is a program to provide a variety of ways to meet the variety of needs found in a congregation. Since Glad Tidings is addressed to adults, let us just consider how CE:SA may help you in your educational program for the adults in your congregation.

First of all, there are four Approaches or streams in CE:SA and each of these provide materials for adults. Each of these streams has a different goal or approach to learning, and a different set of materials. The following is a brief outline of each Approach and the resources available for use by adults in 1980-81.

Knowing The Word—This Approach deals primarily with knowing the contents of the Bible and with relating this knowledge to our personal lives.

The materials here consist of quarterly[1] Bible Studies with both a Leader's guide and a Participant book. The Participant book "Adult" provides detailed Biblical background and some questions for individual or group reflection. This material may be used in a group study or would be excellent for individual study at home. The Leader's guide provides background treatment of the Scriptures and suggestions for a Group Study.

In 1980/81 the courses are:—

Fall	—God's Covenant with His People
Winter	—The Gospel of Matthew
Spring	—The Gospel of Matthew (9 Sessions) The Book of Hebrews (5 Sessions)
Summer	—The Book of Deuteronomy

Interpreting the Word—This Approach seeks to help Christians become at home with the Bible, confident of their ability to read, study and understand it and its applications for their lives. There are three levels of study for adults.

1. **Basic Bible Study**—is a permanent[2] book containing twelve sessions based

on six familiar Bible passages such as Psalm 23 and John 14, as a base for gaining skills in systematic Bible Study. This course should be led by an experienced teacher.

2. **New Ventures in Bible Study**—is a quarterly booklet containing two sets of group study material. The second set is considered to be more advanced than the first.

   Ventures I—A Core Program

   The emphasis here is on exploring a section of Biblical text. Each session contains background material and creative suggestions for Group Study. It is better if each person has a copy of the book but you could use one copy to be shared amongst those given leadership. In Ventures I everyone will become involved in the study activities.

   The courses in 1980-81 are:—

   Fall —The Gospel of John
   Winter —Jeremiah/Isaiah 40-55
   Spring —Hebrews/I Peter
   Summer —Daniel/Revelation

   Ventures II "Biblical Perspectives"

   This is thematic study material for advanced groups. For each session there is a basic article on the theme followed by suggestions for the group leader to use in developing discussion. The courses for 1980-81 are not all known yet but "Poetry in the Bible" is a course for the Fall.

Living the Word—Participating in the life of the Christian Community and in its mission in the world as disciples of Jesus Christ Lord and Saviour is the emphasis in this Approach. This is the only Approach with material for people for all ages. There are three different kinds of materials for involving adults in three different ways.

1. **Level 9** is used by Adult Study Groups. There is a Leader's Guide providing guidance for the group session. "Today's Word" is a weekly take-home paper for adults. It contains the basic background material for study along with suggestions for daily Bible Study, book reviews and other short articles.

   In 1980-81 the theme is "Discovering Our Interdependence".

   Fall —"The Web of Life"—the interdependence of all of God's creation, persons and the natural world.
   Winter —"Builders of Communities"—the building of Christian interdependence as our response to God.
   Spring —"Our Congregation as a Good Steward"—the congregation is a steward of human and material resources and as such must use them in responsible and creative ways. This course is written by our own Dr. Hugh Davidson.
   Summer —"A New Heaven and a New Earth"—a look at the implications for Christians as we are shaped by and have opportunity to shape the future.

2. **Special Parents Studies**

   As a part of the materials for the very young, two permanent studies are provided for parents of pre-school children to help them examine their role as parents in the light of their Christian faith.

   The First Years of Parenting—contains four separate courses each with four to six sessions. These courses might be used in a couple's group or in a day-time group for mothers. The women in the W.M.S. might provide baby-sitting and coffee while young mothers are engaged in a study together.

   1. Your Faith Experience as a Parent
   2. Your Values as a Parent
   3. Relating to Your Young Children
   4. Problem Solving for Parents

Belonging and Growing in the Christian Community—a course of four to six sessions explaining the meaning of being received and nurtured in the Christian community, highlighting the significance of infant Baptism. This course would be an excellent pre-Baptism course for parents.

3. **Intergenerational**

Adults shouldn't always study in isolation. Living the Word provides resources for persons of a variety of ages to learn and share together. This may be the whole congregation or a special group within the congregation. These materials come in permanent packets and they may be used at any time. Resources are provided for using in two or three sessions, a week-end retreat, or in a whole day session. Some relate to the Church Year—such as Advent, Pentecost, Harvest/Thanksgiving (which are available now) and Holy Week (which will be available in Spring 1980). Others relate to areas of congregational life. Two which have special meaning to readers of Glad Tidings are:—

Mission Packet—explores the meaning of mission and guides in developing a mission emphasis. This would be a good one day or week-end retreat for the whole congregation sponsored by the W.M.S. or for the members of the W.M.S., C.G.I.T. and Explorers. W.M.S. groups ought to look at this packet with an eye to encouraging its use in their congregation.

Stewardship Packet—explores our responsibility as individuals, as families and as a congregation for the resources God has given us. The Youth Group together with Session and Board of Finance Committee might use this packet.

The Lord's Supper (which will be available this Fall)—explores the relationship of the Lord's Supper to the Jewish Seder and the early Christian Agape meal. This experience would be a great opportunity for adults, youth and children to share in learning together about the Lord's Supper.

Doing The Word—is the fourth Approach. It joins **study** with **action** as we focus on participating in mission along with an exploration of the Biblical basis of mission. The four step process includes awareness/analysis/action/reflection. Our annual mission study theme materials fit into this Approach as they lead us in not only becoming aware of the situation in the world but of taking action. So often in our study we only do the first step—that of awareness—when we learn about the situation. If we are really going to be involved in mission we must take the steps of analysis, action, and reflection.

Another area of concern for which resources will be provided this Fall is energy. There will be a special 'Energy Packet' to help congregations look at the problem of energy in our world and the way in which the Church as both individuals and a group may take action.

So where do you start in your planning for learning among the adults in your congregation. Perhaps you could start with yourself. Did one of the above resources or approaches attract your attention? Are there others in your congregation who might join with you? Begin to plan now. Check with your CE Committee Convenor or your Minister. Ask the Sunday Church School Superintendent for the order forms or write to the Board of Congregational Life for further information.

Begin now to plan for a learning and growing adult membership in your congregation.

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[1] *'Quarterly' means the material is published four times a year and each quarter is only available in its season.*

[2] *'Permanent' means it is published once and may be obtained at any time.*

A Sunday in Jhansi

by Glen Davis

(During my visit to India in January, 1980 I was privileged to spend a few days in the Jhansi area. I stayed on the campus of the Helen MacDonald Memorial School and had a good opportunity to see Margaret Leask, Diana Wadsworth and Eleanor Knott busily involved in their many responsibilities. The following is an account of how one Sunday was spent in the Jhansi area.)

The plan was to drive out to a small country church in the village of Isagarh, the home village of Miss S. K. Singh, Principal of the Helen MacDonald Memorial School.

It was a cool morning as we all climbed into the school van, but that glowing red ball in the east was a promise of warmer things to come. As we left the city of Jhansi we passed the famous old fort with its imposing walls and legends of a heroine princess. Before long we turned off the main road onto a much narrower, bumpier one. We soon found that we were not the only ones heading into the country. In fact the road was crowded with travelers, many on heavily loaded ox-carts, others on bicycles, some on three-wheeled scooter cabs and still others on foot. As the van picked its way gingerly through the many colourful conveyances I asked where so many travelers might be going. "They are going to worship at a Hindu temple" replied Miss Singh.

We arrived in the village of Isagarh with time to spare before the service was to begin. We walked around the village and almost everyone we met seemed to be related to Miss Singh. We met at least three of her brothers, all of whom are Christians, and they, with their families, were getting ready for church.

The church was a new, and very attractive, little building that stood beside the main road through the village. One of the members took me out behind the church where the foundation of an older building could be seen. "This" he said, "used to be our church before it was bombed by some anti-Christians a few years ago." I began to realize that it is not always an easy or popular thing to be a Christian in that society.

The service was a bit late in getting started. The pastor, or "padre" as they are called in India, could not come because his wife had taken sick. A traveling evangelist happened to be there that week so he was asked to preach instead. And what a stimulating preacher he was! A small, wizened gentleman with a crop of white hair, he took his place in the pulpit with an air of sombre responsibility. The well worn denim jacket he wore did not detract one iota from the dignity of his bearing.

He began with solemn prayer and then launched into a message of "Jesus Christ—the Solution to This World's Problems". His clear voice punctuated the stillness and the congregation gave him their full attention. Hands jabbing the air, his voice rose—now soaring on oratorical wings, now quietly pleading. Once, as he recalled our faithlessness and the great grace of God, he was close to tears. He spoke almost entirely in Hindi but occasionally threw in a phrase in English. I can still remember them: "Take my yoke upon you!" "He will not suffer the righteous to be moved." "Believe with the heart as well as the head." "Meditate upon Jesus." This was the extent of my understanding of what he said, but I felt I had heard God's word proclaimed and it had spoken to me in my need.

Later I discovered that this evangelist, Mr. C. L. Patras, had once been taught by the Rev. Angus MacKay at Bundelkhand Bible School!

After the service I noticed that there had been no let up in the stream of travelers passing by on their way to the temple. My curiosity was aroused. Why so much interest in one Hindu temple? An old resident explained that it was really quite an insignificant temple but it was popular because it was one of only three temples in all of India that were dedicated to the worship of the Sun God.

I was determined to find out what went on at the temple so, after a refreshing cup of tea and sweets, Eleanor Knott resumed her place at the wheel of the van and we all headed for the temple, about three miles down the rough, dusty road. As we approached the gate of the town the traffic jammed up before the narrow entrance. Many gave up trying to get in and just parked their ox-cart or scooter-cab outside the gate. Just inside the gate was a wide space off to the right which might be called a parking lot—except that the only vehicles parked there were ox-carts complete with oxen, hundreds of them!

We followed the growing crowds along the narrow streets lined with small shops. They were all pushing in one direction trying to enter an enclosed courtyard in the centre of which stood a very ordinary little temple with a few painted idols and adornments on it. Suddenly I noticed that everything underfoot was wet. The reason was that water was dripping from the clothes and bodies of a continuous stream of worshippers. I was puzzled as to where the water was coming from until I saw a long, wide, stone stairway leading down through a large opening in the wall. People were pouring down the steps on the left side and hundreds more coming up on the right side, all soaking wet.

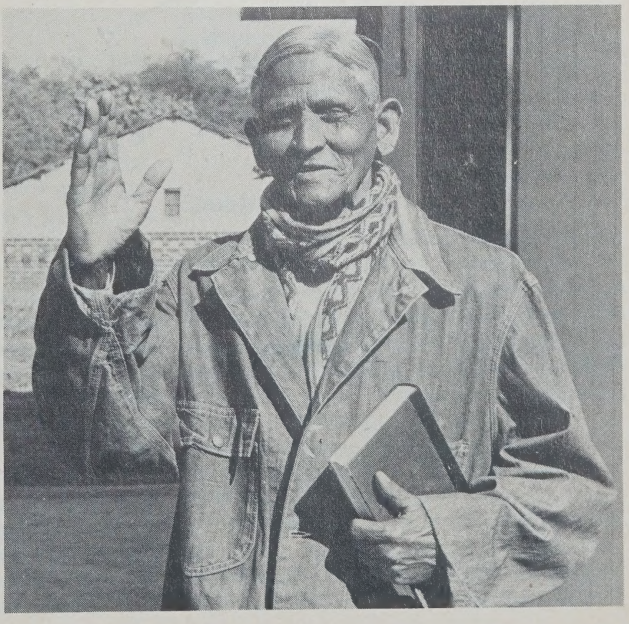
So down I went to investigate, trying not to soak up too much of the water from the clothing of my fellow climbers. At the foot of the 100-or-so steps was an amazing sight. Thousands of people were trying to wash themselves in the muddy pools of a half-dry riverbed. There were people as far as the eye could see, all intent on cleansing themselves and then climbing back up the steps to worship the Sun God. On the way up they would buy small garlands of marigolds to offer at the temple. Each person made many trips up and down the steps until the stairway ran with water.

Faces fascinate me and, as I got over my initial amazement at the sight before me, I began to look closely at the faces of these worshippers. As they arrived at the temple after their long, hard journey their faces looked burdened, sad and hopeless. As they washed and worshipped the same look of despair persisted. Then, as they departed to begin the long trek home, their faces still showed no sign of renewed hope or joy.

I knew that my impression could very well be the biased opinion of an ignorant newcomer so I tested it many times during the rest of my visit and the response from both Indians and missionaries was much the same. They said that most of the people of India are burdened people, burdened with the reality of a hard life and burdened with an unchangeable state of existence. Their religious practices might eventually help them gain a better existence in another life but they do not lead to forgiveness or hope of new life here and now.

As I returned to Jhansi that afternoon and participated in the 4:00 p.m. service in the church near the school I could not help but contrast the faces of the Christian worshippers with those I had seen earlier. They did not necessarily shine with joy but there was a look of quiet peace, a look of hopefulness and expectancy. I suppose it was the look of Life—for the burdened look was gone. They had responded to the invitation from the One who calls all those "who labour and are heavy laden" and He has given them rest.

Please pray for the Church of North India as it seeks to share that gracious invitation with the people of India.



Evangelist Patras

The high cost of believing

Officially there is no church in the mountainous Hindu Kingdom of Nepal. Unofficially, there is a growing number of new Christians living out a difficult and often hazardous discipleship:

(Reprinted from Christian Conference of Asia News)

"What kind of God have you!" protested an old Nepali mother. "Food has taste no more, sleep escapes me; I am half dead," she cried. "You told us your God is love. Where is that love now? For it was by your God that my son was kidnapped away from me!"

Conflicts like this one, although still not numerous, are becoming increasingly common in Nepal today. New Christians, many of whom are students or other young people, find there is no way for a compromise between following their own faith and practicing the ancient Hindu ceremonies, sacrifices and traditions represented by their parents, relatives and communities.

The dilemma is painful to all of them. Parents cannot see why their sons will no longer accept from them the *tika,* a red mark of blessing and submission placed on the forehead. Relatives feel that by rejecting their religion, the Christian members want to offend and forsake their own families. And the whole community is outraged when an eldest son refuses to carry out a duty revered as the holiest of all: the cremation rites for a parent passed away.

The people of one village recently cast out a young Christian man who had refused to perform these rites. Shouting vengefully, they cried: "So you mean that, after all, he was not your father! For had he been, you could not have refused your first and last duty to him. You have denied your own father, so we will disown you too!"

Prison and persecution

Christians have no ready exit from their predicament. Yielding to the religious demands of their parents and people, they can keep peace with them, but by doing so they feel they have grieved the Holy Spirit. Thereby they are hindered and made unhappy in their spiritual life and growth. Yet retaining inner harmony through obedience to the Lord inevitably means both opposing and disobeying parents, which in turn brings deep sorrow and suffering.

The possible persecution every believer in Nepal has to face may take various forms. Since the Christians are regarded as people without any status, casteless ones, they lose their communal identity and voice. As non-people they are often subject to open denial, harassment and hatred. Some have their land taken away, others lose their inheritance, are disowned by their parents, rendered jobless and even imprisoned.

Such trials do not come unexpectedly. Before baptism every Christian is taught not only the scriptural meaning of the step he is about to take but also the possible consequences of it as well. Only those who have counted the cost and say they are willing to suffer for Christ are baptized.

All the people of Nepal, the world's only Hindu kingdom and the birthplace of Buddha, already know of the law that makes it illegal to change one's religion. "A year's imprisonment is our birthright," some Christians say. Any person who administers baptism naturally receives a harsher sentence. However, nobody is arrested unless someone files a suit. For this reason there are only individual cases of jailing, no mass persecution.

Like Paul and Silas, many but not all Nepali Christians find prison to be a place for rejoicing. Their personal assurance of the salvation in Jesus Christ often grows stronger there, their commitment to him deeper, their testimony of his love and faithfulness more brave and powerful. Their inspiring, silent boldness to suffer is a real challenge as well as a great encouragement to the other believers.

Simply Christians

But the chance of being jailed is not the only thing the believers of Nepal have in common with the early church. They also are first-generation Christians. Some 25 years ago there were practically no Christians in the country. Now they number some 1,800 in about 45 independent church fellowships. Although many of these have come into being since the work of the United Mission to Nepal began in their area, they have never been governed by the mission. Like the country itself, which has always remained outside of colonialism, the church in Nepal has been indigenous and free from its birth. The painful transfer from a mission leadership and domination to local control will not be needed here.

This is largely due to the lack of religious freedom which has prevented the missions climbing in single-handed. Instead, the 29 churches and mission societies from 17 countries that make up the United Mission to Nepal have formed one serving body that has no denominational tag. Because of this unique situation the Nepali Christians are also without any denominational identification. Like the early church they recognize one another only as Christians. Yet, alas, some people from outside have recently arrived in Kathmandu seeking to lure members to the denomination-centred groups they are trying to establish.

Also like the early church, the Christians in Nepal are widely scattered, often living in extremely isolated places. For some of them the only time for fellowship with other believers is the annual conference of the Nepal Christian Fellowship (NCF), which is wisely timed to take place during the Dasain festival in October/November when the religious pressures mentioned before are likely to be felt most strongly. To many lonely Christians this conference has already become a "Passover festival" of their own. Because of the growing attendance and to make the arrangements more manageable, the conference was held simultaneously in four different areas last year.

Being an advisory rather than a governing body, NCF sponsors conferences, holds seminars and supports evangelists and teachers that travel through the country. Most of them have very little theological training, some none at all.

Officially the Church does not exist in Nepal and, therefore, it cannot open a Bible college so urgently needed. However, some fine young men, who possess the English language requirements, have gone to India for training as pastors.

Back in their own country these pastors will find no lack of work. Already the pressing need for teaching gets more critical with every new believer entering the church, which is growing faster than ever. Being illiterate, many new members are immediately drawn by the most powerful magnet there is for learning to read—the Bible. Some of them master the new skill in less than three months! Everyone in the church is grateful for the whole Bible which after almost 60 years of absence has, since November 1977, again been available in their own language.

Craggy questions

But once they possess the Word, the Christians need to understand and obey it in their daily life. This means change, renewal and revolution. A husband, an ex-Brahmin, cannot go on demanding that his wife, as a token of her total submission to him, drinks of the water that he has just washed his feet in. Instead, he is given a new love to learn, experience and share.

However, this is not easy for an individual believer nor simple for the church. The questions faced are as stern and as numerous as the Himalayan peaks. How should a Christian youth respond when his non-Christian parents have arranged a marriage with a Hindu girl for him? Culture and religion being so entwined, how is the church to know what to leave and what to keep of the old culture? How can those in need be helped? How can Christians avoid becoming a caste of their own, and turning the church into a ghetto? How can a "kidnapped" one re-establish the relationship with his or her family and people?

Something is certain. Like all true mountaineers, the Christians in Nepal, persecuted yet praising, accept their challenge and keep pressing on.

Juhani Kivela

Mr. Kevela is information officer of the United Mission to Nepal, Kathmandu.

NEWS

"RESPECT PEOPLE", SASKATOON CLERGY TELLS INQUIRY

The clergy of Saskatoon told a federal inquiry here that "respect for people and their lifestyles" should be the major criterion in determining a proposal to build a uranium refinery in the Warman area.

Eldorado Nuclear Ltd. is proposing to build a $100 million uranium refinery on farmland about five kilometres from Warman. The raw uranium would come from mines in Northern Saskatchewan.

The Warman area, with a large Mennonite community, has expressed strong opposition to the proposed refinery. Being against all wars, the Mennonites see uranium in the context of nuclear armanents. Also, they are seriously concerned with the disposal of nuclear wastes.

The brief from the Saskatoon Catholic clergy agreed with the Mennonite conclusion that states the need for mankind to be good stewards of the land.

The brief also questioned the integrity of the inquiry process. "Despite claims to the contrary, the time available has not, in fact, been sufficient for ordinary people to become aware, informed and concerned."

While vested interests, both governmental and non-governmental, have almost "unlimited capacity" to hire consultants for their own purposes, "the same opportunity was not available to the people of Warman, 800 of whom have formed the Concerned Citizens' group".

The clergy wondered why eventual government funding for this group "was so long delayed and so very small when at last it came". (CCP)

PETITION FOR CANADIAN UNITY

A "People to People Petition for Canadian Unity" has drawn approximately 600,000 signatures and the endorsement of between 90% of the city and town councils of Canada.

Begun in Charlottetown, in the Kirk of St. James, where some of the fathers of Confederation worshipped, the petition is a "grass-roots" expression of the hope the signatories have for the future unity of our country. Though opposed to the separatist policy of the Parti Quebecois, it is otherwise non-political, non-aligned with any of the national or provincial parties and without political aims, (beyond the desire for Canadian unity), itself.

Among many distinguished national honorary chairmen are Sylvia Burka, the Olympic speed-skater, and Chief Dan George. The Co-chairman for the national organization is a Presbyterian elder, Mr. G. K. Cowan.

The petition, in its manifesto, expresses a desire to have our political leaders "resolve national issues in a fair and equitable way". Mr. Cowan himself expressed the need "to acknowledge the feelings" that have worked to divide the country but to "let the Cross work to eradicate hatred". (CCP)

world alliance of reformed churches

Support of the 61 detainees held in prison in Taiwan following incidents in connection with the observance of Human Rights Day last year was pledged by the Caribbean and North American Area Council of the world Alliance of Reformed Churches in its 1980 session here.

By unanimous vote the 68 delegates promised support and prayers "for just treatment" and to provide financial assistance to the families of detainees for legal funds and living expenses.

Delegates attending the four-day session (February 27-March 1) represented 17 Presbyterian, Reformed and Congregational Churches in Canada, the Caribbean, and the United States with an estimated total of 18 million members.

The delegates acted after hearing a report from Dr. Edmond Perret, Geneva, world Alliance general secretary, that the Taiwanese authorities have been holding 61 persons, including nine Christians, some of them without being charged, since last December.

Perret said eight of the nine Christians belong to the 200,000-member Presbyterian Church in Taiwan which has consistently advocated human rights. (During the meeting Perret told delegates he had received word that the wife and two of the children of one of the detainees had been murdered. He later announced that it had been learned an international observer had been appointed to be present at the trial. The World Alliance and other groups had petitioned the Taiwan Government for such an observer.)

The Area Council session highlighted the 450th anniversary of the Augsburg Confession, the doctrinal statement of faith of Lutherans, at a special worship service and in a "Luther/Calvin" dialogue by prominent theologians from each tradition. Lutheran theologians from the faculty of the Lutheran Theological Seminary at Philadelphia also participated in discussions of the council's theological committee.

An underlying concern of the meeting voiced by several speakers was the growing emphasis on "privatized religion" on the American scene.

Dr. James I. McCord, Alliance president and president of the Princeton Theological Seminary, addressing the opening session, pointed to "the continuing problem of subjectivism as seen in the 'born again' movement and the revival of the romantic and narcissistic cults in American society."

"We have absolutized pluralism," he declared. "We are living again in the time of tribalization in which choice becomes the imperative. This is extremely dangerous. Christians are not saved by any experience. Our salvation is in Jesus Christ."

At the same time, McCord said, there is a continuing trend toward parochialism and provincialism and a continuing intellectual and theological drift toward simplicity and primitivity which is part of the romantist cult and represents a failure to face up to the world as it is.

"It is times like these", he said, "which are the worse for the erosion of intellectual and theological vigor."

Dr. William Lazareth, director of the Department of Church and Society of the Lutheran Church in America and director-designate of the Faith and Order Department of the World Council of Churches, preaching at the worship service commemorating the Augsburg Confession expressed a similar concern.

"The 20th century problem isn't that of indulgences which faced the reformers 450 years ago", he said, "but the privatization of religion. How I feel about Christ and what I can do for Him has become the question, rather than what He has done for me.

"It is the secularism of Caesar and not the clericalism of Rome which threatens today and the only kind of religion being delivered is ethically irresponsible."

Lazareth said the Augsburg Confession with its doctrine of justification by faith through grace alone must be "the place where we begin".

In other sessions delegates:

—Approved a resolution supporting the stand of the Presbyterian Church in Trinidad and Grenada calling upon the prime minister of Grenada to honor his promise to hold early elections in that country and expressing its concern about the continuing incarceration of political prisoners.

—Noted with concern that some of its member churches still retain institutional limitations which deny full recognition, equality, and participation to women and called upon them to recognize the full equality of all persons and report back to the next meeting of the Area Council what steps they have taken to do so.

—Called for ratification by the U.S. Senate of the Covenant on Civil and Political Rights and the Covenant on Economic and Social Rights prior to the Review of the Helsinki Accord scheduled in Madrid in November, 1980.

—Authorized a study of the legal, social, and political implications of the spread of Islam in the Western Hemisphere.

—Recommended development of contacts with the National Presbyterian Church in Mexico, including, if appropriate, a visit by a council delegation.

* * *

Canadians participating in the meetings were: Miss May Nutt, Dr. Wm. Klempa, Rev. Brian Fraser, Rev. George Malcolm, Rev. D. Campbell, Dr. D. C. MacDonald.

wms highlights

WEST TORONTO PRESBYTERIAL

The Annual Meeting of West Toronto Presbyterial was held at St. Andrew's Church, Islington with Mrs. G. Bartley, President in the chair. Mrs. Bartley spoke of the many activities being carried on at St. Andrew's, Islington.

The afternoon speaker was Rev. A. McCombie who spoke about the growth needed in the Church today.

Mrs. B..Sala spoke about the work being done at Queen Street Mental Health Centre and what is being done with the moneys earned by the Canteen. It all goes back in one way or another for the benefit of the patients.

The speaker for the evening session was Mrs. C. McMullen who spoke on the work of her husband and herself in Punjab, India. Hope is needed in so many ways. Young people who have heretofore heeded the decisions handed down by their elders are having to make great sacrifices when they try to make decisions for themselves, such as pulling away from their families. The caste system is very much alive in India.

FIRST CHURCH, WINNIPEG

On Thursday, March 6th, the Afternoon Auxiliary of First Church, Winnipeg visited Central Park Lodge Senior Citizens', Poseidon Bay, and conducted the Women's World Day of Prayer service for the resident senior citizens. The Rev. Dr. Bruce Miles of First Church was the speaker, choosing the subject of 'Freedom'. Mrs. Helen Hunter rendered a solo and also led the singing. This is the ninth year that the Afternoon Auxiliary has held this service, and the members of the Lodge enjoyed it very much and expressed their appreciation. Refreshments were served following the service, when the members had an opportunity of chatting with the members of the Lodge, some of whom were members of the Church.

JAMES NISBET AUXILIARY HONOURS PRESIDENT

At the November meeting of James Nisbet Auxiliary, St. Paul's Church, Prince Albert, Miss Isobel Bailey was honoured. Miss Bailey, long time member and Elder of St. Paul's has been President of James Nisbet Auxiliary for 25 consecutive years. This information alone tells her story. Isabel does not live in the city and we tried to calculate how many miles and hours of time she has given "to win the World for Christ" (the Motto of W.M.S.). Miss Bailey was presented with a silver locket watch and lapel pin accompanied by the prayers and good wishes of all in association. Miss Bailey thanked all who attended plus those who couldn't attend, for the love shown to her during the 25 years in office.

CENTRAL, CAMBRIDGE

During 1979 Central W.M.S. celebrated their 90th Anniversary of Missionary Service with a Thankoffering Meeting in April. Following a pot luck dinner Mrs. W. Leith of Kitchener, a former President, cut the birthday cake. Mrs. Bruce Aitken entertained with music while we assembled for the worship service.

Our President, Mrs. Ian Meikleham opened our meeting with greetings and quotations of the Missionary Society. Our guest soloist, Mrs. D. Whistance sang a beautiful solo and very fitting for the occasion.

Mrs. Frank Burgess, Secretary, gave us a very interesting report of the W.M.S. over the 90 years.

Mrs. Charles Thompson, one of our members, was our speaker, who, with her husband spent two months in Egypt, gave us an illustrated talk on the country, the culture, training, education, crafts, arts, literature and beliefs of the country.

Then in the Fall we had a special church service with our members taking part. The History of the W.M.S. was again read by our Secretary.

REGINA PRESBYTERIAL

The 66th Annual Meeting of the Regina Presbyterial was held in February at Norman Kennedy Presbyterian Church, Regina, with delegates from Fort Qu'Appelle, Indian Head, Kipling and Regina present. Mrs. Betty Wood, President, conducted the Meeting. Ladies from the Norman Kennedy Church, conducted the opening devotions and a Memorial. Miss Creola Simpson, our Area Educational Consultant from Saskatoon lead in Bible Study, and Mission's in The 80's. Mrs. Dorothy Williams of Fort Qu'Appelle was nominated as Delegate to Council in Toronto in May. Miss Margaret Paterson was named Synodical Delegate in Prince Albert in March, 1980. The Rev. Allen Old conducted a Communion Service and the Installation of Officers. Mrs. Dorothy Williams of Fort Qu'Appelle is the new President.

SASKATOON PRESBYTERIAL ANNUAL MEETING

St. Andrew's Church, Saskatoon was the host church for the Annual Meeting of Saskatoon Presbyterial in March. Dr. Ron Davidson led us in devotions, giving us food for thought in his message "Reconciliation" (making peace) encouraging us to look deeply within ourselves as we reach out to help others.

Our theme—"Know the Truth, and the Truth shall set you free" John 8:3. We were given glimpses into many ways for our task in missions by—colourful posters—mobiles—and banners. Each member was given a green leaf depicting the work of the Presbyterian Church at home and abroad. Children took part in this Presbyterial by making our name tags, a beautiful banner and by using their young voices in praise. Two Presbyterian men also sang some of the beautiful old hymns for us.

Mrs. Alice Goodall, introduced "Mission in the 80's", bringing to mind the theme of last year's Council—New Age, New Image, New Challenge. Miss Creola Simpson, Area Educational Consultant, involved us in an interesting study of "Mission in the 80's".

The highlight of our meeting came when we retired for lunch. We honoured our Historian, Miss "Jessie" Walls in helping her to celebrate her birthday. As our "out-going" President, Mrs. Eileen Ward presented her with a corsage, we all sang "Happy Birthday". Miss Walls has served our Lord in His church from childhood. She has been President of both Synodical and Presbyterial. To make it even happier for Miss Walls there were some of her former pupils present. We praise and thank God our Heavenly Father for this charming person in our midst.

BRUCE-GREY PRESBYTERIAL

The 66th annual meeting of Bruce-Grey Presbyterial W.M.S. (W.D.) met in Erskine Presbyterial Church, Dundalk April 15, 1980, using the theme "Vision in Mission".

Rev. Brush assisted by six lady elders conducted an Impressive Communion Service.

The President, Mrs. Ronald Thompson opened the meeting with a poem—"Pray, Give and Go".

Mrs. Brush gracefully welcomed everyone to Erskine Church.

Impressive Devotions were presented by Rev. Linda Ashfield and Mrs. Thomas Fraser, Chatsworth.

Mrs. Clarence MacLennan brought greetings from Hamilton and London Synodical.

Mrs. Jean Munshaw, Educational Consultant, conducted workshops on—'Something to think about as we enter Missions in the 1980's'—as the questioner of discussion groups reported; Many suggestions were brought forth on "A Mission Definition".

A skit was prepared by Mrs. Munshaw "Essence of Mission" in the form of a Radio phone-in show, called "The Andy Derry Show". The objectives were to examine the Korean situation, and how it relates to missions: to list different concepts of mission, to choose the concepts that are acceptable to them, to attempt to formulate a definition of missions.

Mrs. Alvin Whitton, Dundalk delighted everyone with her solo "No One Ever Cared For Me Like Jesus". Mrs. Hugh MacKinnon was organist and conducted a sing-song. Irma Clark, Durham conducted an impressive In Memorium Service.

The secretaries' reports were printed and each commented on their report. Mrs. Huber Alles gave the financial report: $17,250.60 was sent to Synodical. Mrs. John Sim announced the Rally for Children's Work: 5-12 will be in Walkerton May 17.

The closing worship service was graciously conducted by Glamis ladies—Mrs. Angelo Paoletti, Mrs. Clarence MacLennan and Mrs. Howard Thompson.

Mrs. James Ross Chesley installed the Officers.

FIRST PRESBYTERIAN CHURCH, ST. DAVIDS, ONT.

At the Woodruff auxiliary's ninetieth birthday, a large company of ladies from Presbyterian Churches near and far, along with Anglican and United Church friends, filled First Presbyterian Church, St. Davids, on Wednesday afternoon, April 16, to celebrate the Ninetieth Anniversary of the Woodruff Auxiliary of the Presbyterian Women's Missionary Society.

The President, Mrs. Mary Woodruff, presided over a gathering which gave keen attention to an address by the Reverend Patricia Rose, the popular minister of St. Andrew's, Merritton, and Scottlea Presbyterian Churches. Miss Rose's theme was the very practical one of providing young people with a personal faith that will enable them to grapple with contemporary problems. "Overseas missions are not out of date," she said, "but Canada itself has now become a mission field".

HAMILTON LONDON SYNODICAL ANNUAL MEETING

Paris Presbyterial hosted the 33rd Annual meeting of the Hamilton-London Synodical of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada on April 22 and 23 in Central Presbyterian Church, Brantford. President of the Synodical is Mrs. Carl Remus, Walkerton and the Conference chose as its theme "Challenge of the Eighties". The Registrar, Mrs. Olive MacDonald of Alfred St., Brantford reported an attendance of 233. The host church was purchased from the Congregationalists in 1927, added a Hall in

1928 and in 1960 the sanctuary had to be rebuilt when the steeple crashed through the roof. The Symbols on the magnificently carved pulpit and Communion Table as well as the inset plaques on either sides were explained by Mrs. G. D. Johnston widow of the late Dr. Dean Johnston minister of the church for over forty years.

The devotions at each of the business sessions were in charge of the past president of Synodical, Mrs. A. Mundell of Gorrie. She based her talks on the theme beginning with the deepening of our faith followed by 'Enduring for Joy' which was Scripture verses on the theme reinforced by the witness of hymn writers.

Sing-songs at all the sessions were led by Miss Mary Jane Bissett, accompanied by her mother, Mrs. (Rev.) R. Bissett, Forest. Bible study Groups in charge of Miss E. G. Murdock, Educational Consultant revealed that the inspiration depends on the searching mind of man and the revealing Spirit of God. A seminar "Good Programming" was arranged by Mrs. D. Cassidy, Educational Consultant.

Mr. Mark Moffatt, a member of the Board of Camp Kintail and a Political Science Student outlined activities at the Camp for Children and Young People where a solid moral and spiritual base is formed for Christian living. Synodical decided to send a needy child to camp this year from Chatham Presbyterial.

Skits by Sarnia Presbyterial "You've Got to be taught" and by London Presbyterial "The Essence of Mission" were entertaining, amusing and certainly educational. Musical numbers consisted of an organ and piano recital by Central Organist, Mr. J. R. Hibbard and Knox Brantford organist, Mrs. Joyce Bessey, selections by Central choir and a quartette from Central C.G.I.T. whose leader is Miss Gertie Nyburg.

Highlight of the meeting were the speakers. On Tuesday evening, Mrs. Cathy McMullen, introduced by Mrs. C. Richards, Hamilton, who has recently returned to Canada after being active in the School system of India for three years, challenged her listeners to go out to meet our immigrants, many who come from Third World and Asian Communities where there is a close-knit family relationship and these people are very lonely. Chapel services are supplied in the school system of India although it is not compulsory. Christianity is a minority group, as only 2½% of students are Christians. On Wednesday afternoon, Rev. H. Morris, Listowel Chairman of the Board of World Mission paid tribute to Rev. Deane Johnson, former Central minister for his contribution which led up to the formation of the Board of World Mission. He was introduced by Mrs. Derek Nind, Listowel. He outlined in a very interesting manner the changes that are taking place in mission in a changing world and in a changing Canadian scene. He made a plea for W.M.S. members to continue to spread and keep before the congregation information concerning mission and to remember financial contributions, for with spiralling inflation and the declining purchasing power of the dollar, the squeeze has had to be put on mission. The one stability, he continued, in the world to-day is the unchanging love of God.

Miss M. Ramsay retired missionary from Guyana conducted a Memorial Service using three brief biographies of her friends, a fellow missionary in Guyana, a minister's wife and a lay worker whose deaths occurred in 1979 as representative of all friends and labourers who departed this life since last we met.

Mrs. G. Corman, honorary President of the Synodical installed officers for 1980-81. Officers are: President—Mrs. C. Remus, Walkerton; Vice-Presidents—Mrs. A. Neal, Sarnia and Mrs. K. Rayner, Paris; Recording Secretary—Mrs. Ronald W. Ford, Dutton; Corresponding Secretary—Mrs. H. L. Neigent, Ripley; and Treasurer—Miss M. Alexander, Fort Erie.

PARIS PRESBYTERIAL

The Annual Meeting of the Paris Presbyterial of the WMS was held in Knox Presbyterian Church, Woodstock in April. The president, Mrs. H. Ellis presided at the morning and afternoon sessions.

Miss Margaret Ramsay and Mrs. Anne Hiscocks, retired missionaries, now living in this area, conducted devotions.

The guest speaker was the Rev. Glen Davis, Secretary for Mission Education. He described the purpose of his work and indicated his concern with the gap between those who are supporting, working for, and praying for mission in our church and those who are out on the front line. Lack of knowledge of our mission program leads to a lack of support, which means mission projects cannot be carried out. He indicated various ways in which churches could become better informed about mission and more involved. Overseas missionaries on furlough, visitors from overseas, printed materials, and filmstrips could increase our awareness of the urgency of our mission responsibility.

During the meeting, attention was drawn to the recent retirement of Mrs. Ruth Mundy after serving as treasurer of the Paris Presbyterial for fourteen years.

ONTARIO CGIT HOSTS JAMBOREE

The Ontario CGIT Committee will be hosting a Jamboree on the weekend of June 20-22, 1980 at Wildwood Conservation Area near St. Marys, Ontario. This camping Jamboree is being held to celebrate the 65th Anniversary of National CGIT. Planning is currently underway to expect approximately 1500 girls and leaders from Ontario and Quebec at this event.

Many groups are now participating in fund raising activities to literally "get their show on the road" to Jamboree. However, to make such an event a successful happening, we need your enthusiasm, involvement and participation. Has your group sent in its Registration?

CHATHAM PRESBYTERIAL EXECUTIVE

Miss Isabell Hunter, president of the Western Division of the Women's Missionary Society, was the guest speaker at the October Executive meeting of the Chatham Presbyterial at Valetta, Ontario. She spoke of her interesting trip last year to the missionary fields in Japan, Taiwan and India. She also told of her visits to presbyteries in Western Canada and the annual meeting of the Eastern Division in New Brunswick. Mrs. C. Scott presided at the meeting. Mrs. C. Regis of Dresden conducted the worship service on Thanksgiving Mrs. J. Burns was the soloist.

WATERLOO-WELLINGTON PRESBYTERIAL FALL RALLY

Knox Presbyterian Church Waterloo was host church to the Waterloo-Wellington Presbyterial Fall Rally.

In spite of the very foggy evening 116 ladies registered to hear Mrs. John Henderson, deaconess of that church, speak on the "Ministry of the Child", observing the year of the child. She pointed out that children have the gift of "stealing the show". Their trusting nature and willingness to give and take love, has an uplifting quality about it. If they are given understanding and reasoning they are willing to cooperate, and in turn will try to teach their contemporaries. As with all ages it is the attitudes in which we approach them that makes all the difference. Certainly as we have something to give, they in turn and in their way can minister to us.

A junior choir was a joy to hear. About 30 children from about 6 to 12 years of age sang from their hearts.

A most enjoyable fellowship hour was held during the registration before the opening of the meeting.

In Remembrance

Mrs. Isabel Anderson
Miss Ella B. Dickson
Atwood, Ontario

Mrs. Clara Drake
Essa Pres., Barrie, Ont.

Mrs. Nellie McCallum
Knox Church, Belmont, Ont.

Mrs. Edith McDonald
Knox, Carberry, Man.

Mrs. Laura Lavers
First Church, Collingwood, Ont.

Mrs. Cecil (Neilena) MacRae
Kenyon, Dunvegan, Ont.

Mrs. Albert Fraser
Knox, Guelph, Ont.

Mrs. John (Irene) Wilson
St. Enoch, Hamilton, Ont.

Miss Bertha Paintes
Miss Mildred Clow
St. Andrew's, Kingston, Ont.

Mrs. Wm. Hargrave (Beatrice)
St. Andrew's, Kirkfield, Ont.

Mrs. Lorne (Marian) Blackbourne
St. Andrew's, Lethbridge, Alta.

Miss Minnie E. Reid
New St. James, London, Ont.

Miss Vera Moffat
St. Mark's, Moose Jaw, Sask.

Mrs. S. Sparling
St. Giles, Ottawa, Ont.

Mrs. M. G. Kipp
Paris, Ontario

Mrs. Clarence McWilliam (Beulah)
Knox Kintyre, Rodney, Ont.

Mrs. George (Joan) Murray
Jubilee, Stayner, Ontario

Mrs. W. R. MacKintosh (Ruby)
St. Andrew's, Victoria, B.C.

SYNODICAL GIVINGS
January-April 1980

OBJECTIVES		1979	1980
$ 34,025	BRITISH COLUMBIA	2,199	4,333
31,600	ALBERTA	2,831	3,607
18,925	SASKATCHEWAN	2,939	3,145
27,100	MANITOBA AND NORTHWESTERN ONTARIO	2,221	3,330
244,850	HAMILTON AND LONDON	33,675	34,928
249,925	TORONTO AND KINGSTON	26,305	34,981
112,900	QUEBEC AND EASTERN ONTARIO	17,590	16,422
$719,325		87,760	100,746

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PHOTO CREDITS:

Cover: Unicef Photos by Jack Ling
p. 10, 12—R. Hummelen

Kathleen Hummelen

With the June/July issue of the Glad Tidings Kathleen Hummelen's work as Editor/Adult Programme Secretary with the Society ends.

We are grateful to Kathleen for the years she has served the Society in programming and editing the magazine as well as for sharing her particular artistic talents in both of these areas of work. Our best wishes go with Kathleen as she moves into new areas of work and witness.

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COUNCIL '80

a mini report

Since there is limited space in this issue of Glad Tidings, the report of Council has been reduced. Local groups each receive a copy of the Annual Report which includes the minutes of the meeting.

"GROW—celebrate the past—shape the present—create the future" was the challenge of the theme of the 1980 Annual Council Meeting of the Women's Missionary Society, W.D.

The delegates to Council arrive at various times on the Monday of the Council Meeting week—this year, May 5-8. They are welcomed at a tea during the afternoon provided by members of East and West Toronto Presbyterials. The Monday evening session is preceded by a happy occasion when we are welcomed to Ewart College by Dr. Margaret Webster and have an opportunity to introduce representatives of the Administrative Council, the Board of World Mission, the Board of Congregational Life, the Presbyterian Record and Knox College. The Moderator, Dr. K. G. McMillan and Mrs. McMillan with other guests were also introduced. During the service Monday evening we were thrilled with the music, both vocal and instrumental, presented by the choir of the Korean congregation meeting in St. Mark's Church, Don Mills.

Moderator's Address

The Moderator of the 105th General Assembly, Dr. Kenneth G. McMillan in his address at the opening service of worship suggested that the Society cannot afford to ignore the new type of Canada in which we live and the changes we see taking place.

In answer to the question "What is to be the place of the Women's Missionary Society in the coming years?" Dr. McMillan said "I see tremendous possibility for renewal and resurgence for a number of reasons. I would not minimize the positive features of the so-called women's movement. Women have been exploited and they have not been given their rights across the years. We rejoice at the positive gains that have been realized. However, having said that, I suggest that someone in this decade will be credited with a remarkable and revolutionary statement which will profoundly affect the Women's liberation movement. And this statement which will rock the world is, 'men and women are different'! This has nothing to do with being inferior or superior but they're different, I would not hesitate to say they are superior. But one of the results may be that it will be considered normal to men for men to have their meeting if they want to have it that way and for women to have their society if they're so inclined. A Women's Missionary Society is not contrary to the nature of things, and I think this is a very important point because it is going to be debated, hotly, I'm sure over the next decade. So I think you have something positive there that you can look to.

The second thing I would say is that this is certainly the day of groups, of small groups. The Women's Missionary Society undoubtedly have the basis for the very thing for which the church is crying out. One of the findings of those who have studied the strategy of church growth, is that most people now enter church membership after first becoming a member of a group. At one time people joined the church, and then they joined a group. Now they join the group, there they find fellowship, there they learn about the christian faith, there they learn about the church, there they learn what it is to become a member of the church and they become church members. Admittedly most Women's Missionary Society groups will have to adopt a new outlook but you already have the basic unit which is essential I believe for church life in the future. You have that group. And this is a very important thing if you make that group what it can become, and it should become in the congregation and in the community. The group offers what our world is literally crying out for—fellowship. Mother Theresa has said the most dreadful sickness today is loneliness. The Women's Missionary Society has a glorious opportunity to reach out to the lonely, to fill their lives with warmth and friendship, to give them a purpose and to enable them to feel the thrill of participating in Christ's mission on earth.

The third thing I would mention is that the Women's Missionary Society, I believe, is the most important place for missionary education. You all would like to see the whole church informed and educated. We must never stop trying to achieve this. However, I know and you know that over the years by far the best informed people on church life in the world have been the members of the Women's Missionary Society. A lot of women have been remarkably well informed even sometimes much better than their ministers. They have been informed about the mission of the church, about what has been taking place, and what is taking place. Is it not recognized that the denominations that got rid of the Women's Missionary Society or something similar have slowly lost an understanding of missions and of the missionary movement? I think it is unfortunate that without the Women's Missionary Society, there would be a decline in missionary education. I'm disturbed to find how few people outside the Women's Missionary Society even today, can name one missionary of the Presbyterian Church in Canada. This dimension is a dimension about world missionary programs in the church. This dimension is a dimension which has been tremendously important in the past and while we would like to see the whole church knowledgeable in the area of mission I think we have to realistically recognize that this is perhaps something that is going to take a long time. In the meantime, these groups are excellent sources of missionary education.

From the very beginning it seems that the missionary outreach in the church has been the concern of a limited number of church members. This is something that I'm sure puzzled people across the years. If you trace the history of the modern missionary movement in the last century you will find groups of concerned Christians formed special societies. It was very seldom that the whole church moved. And then you will find that in the 20 year period following the sending out of the first modern missionary—William Carey, something like fifteen Women's Missionary Societies were formed. Without these special groups, there would have been no missionary movement, no mission of winning the world for Christ. Now this is not the way it should be. But it is a mark in history. And I ask you is it any different today? If you do not have people who are specially set aside and are deeply concerned, will the mission of the church falter?

The Women's Missionary Society has a place of importance for prayer for the missionary outreach of the church. I think this is one of the really great things that the Women's Missionary Society has done and can do. Members and groups pray for missionaries by name. They bring them before the throne of grace daily and continually and persistently mentioning their problems and understanding their loneliness. This role of prayer is one of the greatest needs there is today. Missionaries need to know that they are being remembered in prayer. In my own experience I find there's nothing more helpful than when people say sincerely that they pray for me. I cannot help but think how much it must mean to missionaries to know that there are people who really day by day remember them in prayer.

I don't want to speak about money but nevertheless, the fact remains that the Women's Missionary Society has provided funds and this you all know. Without the financial resources that the Women's Missionary Society has provided, the mission of the church would have faltered. This is no small thing, the essential aspect of mission undergirded with financial support has been the strength of the Women's Missionary Society.

My last point is simply this and I think it is a very important point today—the *Women's Missionary movement is a lay movement.* Some of you have heard me say that I believe that this is the decade of the laity. I honestly believe that the hope of the church rests in the laity. I believe that the greatest signs of hope in the church today are what one sees in an awakened laity, a laity which has become spiritually alive and aware of what the church is. You will find across the years that lay movements have had a great place in the life of the church. In fact, the missionary movements very often were predominately lay movements and so once again in this decade of the laity, the role of the Women's Missionary Society would seem to be completely in line with the general feeling of our time in the developments we see in the world and in the church. I believe that the Society has a central place in the life of the

Presbyterian Church in Canada because missions I believe are essential for a church to be alive. As Emil Brunner said long ago, 'the church exists by mission, as fire by burning' certainly there is a need. One billion people in the world are nominally Christian, another billion have perhaps heard the gospel, some two billion have never heard the gospel. This is a tremendous movement of opportunity. Up until the last few years a great many people in the world thought that they had the answers to the world's problems. Even in church circles we heard "changing the social system or getting a new economic order, or something else would usher in the new day". Well it's no secret that the world has lost confidence in these bands of salvation, but it's tragic that at the very moment when the world has lost confidence in its solutions the church often seems hesitant about what the solution is. I would hope that those who are engaged in the missions of the Presbyterian Church in Canada and in the work of the Women's Missionary Society would realize that this is perhaps a unique opportunity.

In the work of the Bible Society we see it in the demand for scriptures, such as we never had before. Why? When my wife and I were in Nigeria with the Presbyterians before Christmas, we found Bibles selling on the black market for $38.00. Not because there weren't more bibles being distributed, but because of the demand. In Kenya we found that 21,000 Swahili bibles sold in a single week. The shelves were empty. There is an awakening and this is why many people see this decade upon which we are entering now, as one of the greatest decades in the history of the church. It's going to be a decade where we're going to see more people won for Christ than any other decade in history. This is going to happen, because God is at work, His spirit is at work. God is building his church, and I believe that the challenge we face is for us to participate in God's mission and to let God use us to build His church in Canada and in the world. This I believe is happening and I believe God wants this to happen through us and I believe that the Women's Missionary Society can play a very significant role in being used by God to carry out His mission to His world in this decade."

Miss Ivy Howard, now an Area Educational Consultant in British Columbia, led in worship each morning, and this was followed by Bible Study Discussion Groups. The basis for these three sessions was the first two chapters of the Acts. The thought was that we would start with what the Scripture says about the beginning of the church's mission and move toward discovering what this tells us about our mission in 1980. One of the western delegates has written to say she found the morning worship very worthwhile and that she enjoyed the Bible Study under the leadership of one of the Area Educational Consultants. At the concluding session in this series, the groups were asked to compose a statement; a creed, a slogan or a poem on the theme "Christ's mission and commission in the 80's". These efforts were shared with the total Council and were a revelation of the variety of talent among the members.

We were pleased to have Mrs. A. J. Murchison, president of the E. D. with us to bring greetings to the Tuesday morning session. The first reports were heard at that session and a business committee was appointed to facilitate the procedures for the other sessions. During the meeting book reviews were given—of books of interest to Youth, Children and Adults. Greetings were brought from the B.C.L. by the Rev. W. L. Young and from the B.W.M. by the Rev. George Malcolm. Mrs. A. Neal, vice-president of Hamilton and London Synodical, conducted the service of remembrance on Tuesday afternoon.

Two special programs were held on Tuesday and Wednesday evenings. The first dealt with Mission in the 80's and church growth, and included a panel presentation by Miss Helen Tetley, Rev. John Duncan, Miss Patricia Hanna, Anja Oostenbrink and Rev. Rodger Talbot who indicated some of the changes that will be required for growth. All the delegates were asked to respond to a quiz on the theme of the evening's program and could present questions to the members of the panel.

The second evening focused on India and Nepal, the area which will be the basis of the mission study for 1980-81. We saw the movie "The Cross and the Lotus". Then Mrs. Cathy McMullen, Dr. Margaret Kennedy, Rev. H. Glen Davis and Rev. Earle F. Roberts, under the leadership of Miss Lois Powrie comprised the panel on this occasion. It was interesting to hear Mrs. McMullen tell of being a wife and mother on an Indian University campus. Dr. Kennedy went back to her early years on the field and contrasted them with the situation as it is today. Mr. Roberts had been in India recently and spoke of the state of the church there now as compared to pre-Church of North India days. On his recent overseas trip, Mr. Davis had visited Nepal and he gave us some insight into the church's participation in the work on that field. The evening closed with Indian sweets—a real treat.

Business

Thursday was a working day for the delegates. The small groups submitted questions and the resolutions committee report was considered. It was agreed that the experiment of the past year should be continued—three expanded Council Executive meetings which Western Synodical Presidents attend instead of the monthly meetings.

Reporting is a periennial problem and this year the Sub-Executive was instructed to set up a task force to study the matter and report to the 1981 Council meeting.

There will be an increase in the cost of Life Memberships from $25.00 to $50.00 effective January 1981, and the Children's Core Group is asked to give consideration to a new system of awards for Children and Youth.

There was some feeling that the subscription rate for the Glad Tidings was still too low but this matter was referred to the Editorial Committee for study and report to the 1981 Council meeting.

An estimate for 1981 of $800,105.00 was approved and it was agreed that the Board of World Mission be allocated $400,000.00 in the 1982 budget.

The new list of officers will be found on the back cover of this magazine. Retiring officers—Mrs. Hogg who served as Treasurer and Mrs. Henry who served as Secretary were thanked for their contribution to the Society. The new Treasurer is Mrs. M. Ross while the new Secretary is Mrs. Cleghorn. Seven new members were appointed to the executive.

Closing

The closing session was held in the College Chapel, led by the Rev. Nora Gorham, minister of Patterson Presbyterian Church. The service included a liturgy of celebration and scripture selections were read by four of the delegates. Mrs. Gorham conducted the installation of the officers as part of the service. Her meditation called us to "Remember Tomorrow". The service concluded with the celebration of the sacrament of the Lord's Supper.

During the sessions we considered the theme as we thought of the past, and we tried to shape the present in some of our decisions. We look to the future as we go forward with faith into tomorrow.

Thanksgiving Worship Service

by Dorothy Neal

Call to Worship—Leader
Enter into His gates with thanksgiving and into His courts with praise: be thankful unto Him and bless His name—Psalm 100:4. Hymn—"For the Beauty of Earth" Book of Praise #98.

1st Reader—Always give thanks for everything to our God and Father in the name of our Lord Jesus Christ—Ephesians 5:20

For the hay and the corn and the wheat that is reaped
For the labour well done and the barns that are heaped
For the sun and the dew and the sweet honeycomb
For the flower and the song and the harvest brought home
Dear God we thank you

2nd Reader—Let us praise the Lord together and exalt His name Psalm 34:3

For homes that with deepest affection are blest
For the season of bounty, then a well-deserved rest
For our country extending from sea unto sea
and a Heavenly Father watching over both you and me
Dear God we thank you.

Leader:

Somehow Autumn and Thanksgiving seem to blend into one as summer steals quietly away. In this season I believe God shows His handiwork and His unlimited powers more than at any other time of the year. Now God surely smiles on the land everywhere, for there is beauty in every spot as far as eye can reach. Words cannot adequately describe the glory of an autumn sunset or a harvest moon. Through the valleys, on the hilltops, the swamplands and the meadows there is such a glorious array of colour and perfect harmony.

T'is then that I am reminded of the Psalmist David when he said "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou are mindful of Him?

Some take the blessings of life for granted, others are more thoughtful. They give thanks not only with their words, but with their works. Their lives are filled with appreciation and good will. They are kind and generous. They live in the atmosphere of gratitude. Every day is Thanksgiving day to them.

Offering

Leader

Not what we give but what we share
For the gift without the giver is bare
Who gives himself with alms feeds three
Himself, his hungering neighbour and me

Response (after offering)—God our Father from whom cometh every good gift, accept these gifts of ours. Amen.

Hymn "All People That On Earth Do Dwell" (verses 1, 2 & 3) Book of Praise #42.

Prayer—our loving heavenly Father, we know you are the giver of every good and perfect gift—We come at this Thanksgiving season to thank you for all your blessings: for the world you have made, for your son Jesus Christ who lived and died for us—for the Bible which reveals your will for us—for our forefathers who made this a nation of freedom—for our comfortable homes, good food and the many necessities of life.

Dear God, so often we forget to thank you for your many gifts. Help us to be grateful for your blessings and willing to share with others. May we remember to thank you each day and not just at this season of Thanksgiving. In Jesus name we pray.

Amen.

TAIWAN PRESBYTERIAN GETS 7 YEAR SENTENCE

Taiwan (EPS)—A military court in Taiwan on 5 June sentenced the Rev. Kao Chung-Ming, 51, General Secretary of the Presbyterian Church of Taiwan, to seven years in prison for hiding an anti-government dissident. Four others, also Taiwanese, convicted on the same charge received sentences ranging from two to seven years.

The arrest of Pastor Kao on 24 April, and the subsequent one-day trial on 16 May of him and his co-defendants, stunned the ecumenical movement. A delegation of World Council of Churches and World Alliance of Reformed Churches leadership visited Taiwan after the arrest but was unable, despite repeated efforts, to meet with government officials.

The others who were tried with Rev. Mr. Kao were Miss Lin Wen-Chin, 41, Dean of the Calvin Theological College, who was sentenced to five years; Heu Ching-Fu, 45, a businessman, who received seven years; Miss Chang Wen-Yin, 31, a dentist, and Wu-Wen, a 37-year-old Lutheran preacher, who each received two year sentences.

All five were accused of harbouring Shih Ming-Teh, general manager of the now-banned "Formosa" magazine, who was one of eight defendants tried earlier by a military court after he had eluded police arrest for 57 days for charges growing out of a public demonstration for human rights last December in Kaohsiung. Mr. Shih was sentenced to life imprisonment.

The Presbyterian Church of Taiwan (PCT), whose 200,000 members are largely native Taiwanese rather than emigrated mainland Chinese, has a history of harassment by the ruling Kuomitang (KMT) government. In 1970, after the PCT called for the admission of the People's Republic of China into the UN, the government forced the Church to withdraw from the World Council of Churches. In April of this year the Church voted overwhelmingly to reactivate its WCC membership.

Two years ago the Church issued a declaration on "Our National Destiny", which advocated political justice. Last year the Church resisted the government's attempt to pass a law on temples, shrines and churches which would have imposed severe restrictions on religious freedom.

Recent visitors to Taiwan have been told by members of the Church that they view the arrest and trial of Pastor Kao and the others as part of a continued attack on the Church and "an ominous portent of worse things to come".

The day after the sentencing of Pastor Kao, a spokesman for the Taiwanese government reaffirmed in public speech the existence of religious liberty in Taiwan and expressed the hope that the condemned pastors would "learn from their errors and become in the future preachers of heavenly bliss".

In reply, a spokesman for the World Alliance of Reformed Churches said it is typical of all oppressive governments to claim that the Church should "concern itself exclusively with heavenly affairs and remain aloof from such earthly matters as justice and freedom".

Dear Friends

Thank you again for your love and your prayers for us.

Marilyn and I are both well but very concerned for Dr. C. M. Kao who was arrested on April 24. The whole Church has united in prayer for him, for the Church, for our country and for those in authority. The following is the text of an emergency pastoral letter issued by the Moderator of the General Assembly on April 25.

> "Greetings to our beloved fellow workers and brothers and sisters in Jesus Christ.
>
> "The arrest of the General Secretary of our General Assembly, the Rev. C. M. Kao, by the Taiwan Garrison Command on a charge of being suspected of hiding a fugitive has left our whole Church surprised and puzzled.
>
> "I am sure that the whole Church is deeply concerned about the arrest of Dr. Kao because he is the General Secretary of our General Assembly and his arrest is bound to have a great effect on our Church. The standing committee of the General Assembly Executive Committee has taken the emergency action of calling the whole Church to fervent prayer about this sudden occurrence. This letter also asks that on Sunday, April 27 at 7:30 p.m. all Churches hold special united prayer meetings in every area for fasting and praying. Moreover, we request congregations to suspend whatever meetings they had arranged for this Sunday evening so that their Church members can go to the united meetings for fasting and prayer.
>
> "The Rev. C. M. Kao has given his whole life to preaching the Gospel. In his early days he worked as an evangelist in the mountains, and later worked untiringly in the cause of theological education and won the deep respect and affection of all our Churches and Church members. Since Dr. Kao became General Secretary in 1970 he has served the Church and spread the Gospel. He has shown incomparable courage and love in his deep concern for the future of our country and the fate of our fellow countrymen. Not only is he a good and loving pastor who often bears the burdens of others' weaknesses and is willing to give up his life for the sheep but he is also an upright and patriotic citizen. His contribution to the Church and to society has been very great and Christians both at home and overseas hold him in high regard. Today as we face this unexpected event I call upon our Church to be fervent in prayer and to ask for God's grace and salvation.
>
> "May Our Heavenly Father deign to hear the prayers of our Church and keep watch over Dr. Kao and his family. May He also watch over the Presbyterian Church in Taiwan and give to our society and our people true harmony and peace.
>
> " '(And so there is no division in the body) but all its different parts have the same concern for one another. If one part of the body suffers, all the other parts suffer with it; if one part is praised, all the other parts share its happiness.' (1 Cor. 12:25-26").

Almost one thousand people were at the prayer meeting here.

Since this first news came, Dr. Kao has been charged under an article of Martial

Law which has a minimum penalty of ten years' imprisonment and confiscation of property. Maximum would be life imprisonment.

We have been thinking of many verses of Scripture such as II Samuel 15:31, Acts 12 and I Peter 3:13-18.

1. Please pray daily with us for Dr. Kao, his wife, and their three children: one in Jr. College, one in Theological College and one in the army.
2. Please pray for our Church officials including Pastor Chang the new Moderator, for an able, godly, courageous person to become acting General Secretary, and for Liz Brown, the Assistant General Secretary.
3. Please pray for those in authority that they may have that wisdom which is from above and may rule in justice and integrity.
4. For the unity of the Church in prayer, service and witness, that is, that we will stand together not worrying but having reverence for Christ and speaking to them with gentleness and respect. (I Peter 3:13-18).
5. That we will not lose our sense of gratitude to God for His unfailing love, wisdom, understanding and salvation.
6. For the College, for a stronger commitment of teachers and students to both academic excellence and spiritual growth and for top quality new students for next term.
7. For us as a family that we may know best how to help the people around us and how to have sufficient relaxation to keep us working at our best. Plans for summer holidays are still vague.

With our love,
Ted & Marilyn.

Staff Appointments

Miss Barbara Woodruff was requested by Council Executive to accept a position in the office effective May 1, 1980. Miss Woodruff has just completed a study leave in which she was working on a B.A. degree.

For the last seven years Miss Woodruff has been an Area Education Consultant, working in the Synods/Synodicals of Manitoba and Northwestern Ontario and Saskatchewan.

Prior to that she worked as a Director of Christian Education in two congregations and was Regional Secretary in the Synod of Alberta and Hamilton and London.

Miss Woodruff will be working in the area of Adult Programming for the Society.

Area Educational Consultant

Miss Lynne Longmuir was appointed to the position of Area Educational Consultant for Area 7—Presbyteries of Sarnia, Stratford—Huron and Bruce-Maitland and Presbyterials in this area, effective September 1, 1980.

Lynne is a graduate from Ewart College this year. She graduated from Wilfrid Laurier University in 1976 with her B.A., and in 1977 secured a B.Ed. from Ontario Teacher Education College and in 1980 a M.Ed. from Ontario Institute for Studies in Education.

OUR FAITH IN ACTION

Ottawa Conference for Presbyterian Women

by
Mary
MacKenzie

During the last week-end of May, Presbyterian women in Ontario and Quebec put some of their faith into action by attending a conference in Ottawa, designed for spiritual enrichment. Over 430 attended and all would agree that it was a week-end enriched by a deep sense of God's presence. Everyone went home feeling stimulated, expressing an enthusiastic intention to reinforce the Christian message in their homes, churches and cummunities.

The Conference was held on the campus of Carleton University with the meetings and meals conveniently close to the residences. Ottawa at any time is beautiful and particularly so in May and June as was observed during the bus tour of the city on Saturday afternoon and during strolls on the lush lawns along the canal near the university grounds.

The large display of banners illustrated Faith and beauty. There were over fifty displayed, which had been made and loaned by people attending the conference and by local churches.

The music was a very popular feature. Special music was provided by the Ottawa Board of Education Central Choir; Nadine Harshenin, pianist; Anne-Marie Kopp, flautist; Marion de Grey, song-leader; with Nancy Barrington, accompanist. Words for a theme hymn were written by Margaret Clarkson of Toronto, a noted Christian author and hymn writer; and it was sung at all main sessions. A Coffee House was held Friday and Saturday evenings with special music by the artists, the group "Sweet and Low", and Doug Ducharme. God's blessings are many and varied as was seen in the art, poetry and music along with the food which was exceptional and most abundant, what more could one ask? Good envrionment and stimulating messages!

On Saturday and Sunday mornings there was Bible Study with 35 groups of about 12 in each group. The mixture of ages in these groups; the honesty in sharing; the making of new friendships; will be remembered for a long time.

A disappointment of the conference was that one was only able to attent two of the available sixteen Interest Groups. These were led by a number of specialists in their related fields. They shared and taught how we could more actively participate in service to people. Some of the subjects were; Trends in World Mission; Meeting the Needs of the Older Generation; Hospital Visiting; Creative Worship in Our Groups; Studying the Bible and Praying Together; Handling Grief; Christian Education in the Home; Christian Witness in Politics; the Middle Years; Single Parenting; Contact with the Terminally Ill; and a Panel of Missionaries.

In reporting on the keynote speaker, Cathie Nicoll, it is hoped that it can be conveyed to those who were not there, some of the knowledge and enthusiasm about Faith which Cathie shared with us. Cathie was born in China of Scottish Missionary parents. She has been involved in Intervarsity, Interschool Christian Fellowship and Pioneer camps for over fifty years. She now resides in Calgary, Alberta and is a member of Grace Presbyterian Church.

In her first address on Friday evening Cathie used Peter as an example of faith. Faith is initiated by God . . . God had faith in what Peter could do . . . Peter lacked faith in his own ability . . . Peter with his frailties is probably easy for each of us to relate to with all our own frailties . . .

The second address was about our Response to God's Faith in Us. She used Paul's prayer for the Ephesians to illustrate this. God has given us the gift of wisdom which is the ability to take the knowledge we have and put it into action. The most vivid illustration was a quote from a bishop friend. "If the Lord Jesus is really living in a house, surely sometimes he must be seen looking through the windows." What do people see when they look at your home and church?

The third address was given Sunday morning and focused on Our Action. To share our Love and Faith with others we must have an up-to-date knowledge of God, learned through prayer and study. We are called to share our Faith by being encouragers and refreshers. We cannot be spectators in God's work. We must be participants. Faith is action based on knowledge and we must grow in our own Faith and put it into action.

Joan Sampson
Program
Convenor

Mary MacKenzie
General
Convenor

OUR FAITH IN ACTION

Why Study India-Nepal?

by Jessie Grant

"Why India? Why Nepal? Haven't we enough to do at home,—don't we have slums and a climbing crime rate? Aren't there enough needs on our doorstep without sending our money thousands of miles away? Aren't the people in those countries trained to look after their own needs now? They don't want us there, do they? Should we push in regardless of our welcome? Why study India and Nepal?"

This question takes us back to Christ's commission to His disciples, (Luke 24:46-47). "And (Jesus) said unto them, *"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem."* And in Acts 1:8, Luke tells us that Christ said further, *"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."* So, here we are told we are to take the Good News beyond our doorstep:—into our country, our neighbouring country, and to every part of the earth, no matter how far, and no matter how hostile. It would be no easy task for the early Christians to go into Samaria!

The world today is becoming a community, with messages being sent by satellite, cable, etc., to the other side of the earth as fast as across town. The world is our community, and its inhabitants are our brothers and sisters. We are all members of the one human family. We all have much to learn from the other members. We are interdependent on each other. Nepal has only recently been opened to the outside world. Christians are being invited into Nepal and to work, but not as evangelist. We must accept the challenge. Over the years, we have had a close relationship with India. Now that there is a growing united church there, we must continue our support.

We must not keep our attention on "Jerusalem". The Church of Jesus Christ is far greater than our own parish. The Church in India and in Nepal is part of the Church Universal. We should learn all we can about each part of Christ's Body,—as they, like us, are members of it.

Finally, the work of mission is not our work, but God's. He has given us the opportunity to go to the uttermost parts of the earth. Are we to refuse His commission?

India Nepal Resources

ADULT—"Partners in India and Nepal" $6.50

A packet containing six study session outlines, a cassette tape of an interview with missionaries, and a resource book by Margaret Kennedy (Extra copies of Dr. Kennedy's book) $4.50

YOUTH—"India Now" $3.50

A packet containing five session plans on India, one on Nepal plus fact sheets, map games, crafts, music, recipes and bibliography.

CHILDREN—"River of Faith" $3.50

A packet containing background material and teaching plans for five sessions on India and Nepal, maps, fact sheet, stories, games and suggestions for creative activities and worship.

These are available from the Book Room

RELATED A-V's available from:
Communication Services
50 Wynford Drive
Don Mills, Ont.
M3C 1J7

"The Cross and the Lotus" 16 mm. sound film depicting the history of the Christian Church in India (23 minutes)

"Living Waters in Nepal" depicting the country and the work of the United Mission in Nepal. (25 minutes)

Alternate Adult Resources

Biblical Understanding of Mission

Beyond Brokenness $2.95
by Louise A. Smith and Joseph R. Brandt

Attempts to explore what the contemporary world and the ancient Word of Scripture have in common. People have drifted from their God-given mission . . . yet beyond the brokenness of our experience lies the wholeness of God's mission, and our participation in it.

In Your Midst $3.25
by Sheila D. Collins and John A. Collins

The Kingdom of Heaven is not some far off dream. It is happening now—in our midst. By examining parables of the Kingdom and the present content of mission, the authors challenge us to engage in mission action.

Engaging in Mission $2.25
by William Ross Forbes

A companion volume providing study suggestions aimed at helping participants get involved in mission action.
These are available at the Book Room.

1980 EWART GRADUATION

Having quoted Karl Barth's words, "To clasp the hands in prayer is the beginning of our uprising against the disorder of the world," Mrs. Heather Johnston went on to say, "Let this convocation service be such an uprising."

The occasion was Ewart College Graduation Service held at the College on May 12, 1980 when Mrs. Johnston, President of the Canadian Council of Churches, addressed the 1980 Ewart College graduates on the theme, "Actively Waiting".

The service began with worship conducted by the Reverend Albert E. Bailey, M.A., Th.D. Ewart College Choir under the direction of Mrs. Carol Kessler, B.F.A., provided special music.

Statements regarding the curriculum study, the resource fund, and the progress of students were made by The Reverend Gordon Beaton, B.A., B.D., the vice-chairman of the Board of Ewart College and Dr. Margaret Webster, B.A., M.Ed., Ph.D., D.D. Dr. Webster reminded those present that the vacancies for educational work still exist and that there is a need for more young people to be encouraged to respond to the challenge of service in the Church.

Scholarships were presented by Miss Ina Adamson, B.Sc., (H.Ec.), B.Ed., M.R.E., the Dean of Ewart and Director of Field Education and the Reverend Robert C. Mathewson, A.B., S.T.B., Th.M., Associate Professor of Religious Studies and Director of Continuing and Lay Education.

Diplomas of Ewart College were granted to seven students by the Reverend Professor Irene Dickson, B.A., B.Ed., A.M.M., M.Th., the Professor of Biblical Studies.

Most Ewart College scholarships are presented at the fall convocation. Only scholarships awarded to graduates are presented at the May convocation.

At the conclusion of the service, a reception for graduates and friends was held in the Lounge.

The following students received diplomas:

Janet Cassels	Knox's Church Cambridge (Galt), Ontario
Ruth Dunbar	Bethel Church Riverview, New Brunswick
Mary Ella	St. David's Campbellville, Ontario
Ian Gartshore	Trinity Presbyterian, Victoria, British Columbia
Lynne Longmuire, B.A., B.Ed.,	St. Andrew's Kitchener, Ontario
Colleen Smith, Reg.N.,	St. Andrew's Merritton (St. Catharines, Ont.)
Adriana Van Duyvendyk	St. Andrew's Saskatoon, Saskatchewan

Actively Waiting

Convocation Address

by
Heather
Johnston

The former Archbishop of Canterbury, Dr. Donald Coggan, once said "Whenever I enter a pulpit I feel as if I were a small child at the edge of a great ocean, with a small bucket—all that out there to be explored!"

I wonder if that describes how you who have completed another year of study and you who graduate today, feel on the eve of a new venture in your lives, at the dawn of a new decade; a decade, in which world events are catapulting and we have a tremendous sense of unease and helplessness.

The scenario of these 'angry eighties' reminds me of the despairing emptiness of Germany in the thirties. There seems to be a mood to respond to anyone who claims to have the answers—whether that be the Ayatollah Khomaini, or the Church of Scientology. Or, as Albert Einstein said, "We live in an age of perfect means but confused goals".

I have chosen the three words YOUR KINGDOM COME as a theme for our thoughts this evening. Your Kingdom Come. Those are familiar words; words repeated daily as part of the Lord's prayer all over the world; words spoken so often, that we tend to use them carelessly, forgetting both the hope and the submission which they proclaim. But why this particular theme for this 1980 convocation service?

The World Council of Churches' Commission of World Mission and Evangelism has chosen the prayer "Your Kingdom come" as the focus of a process of study, prayer and reflection in every region of the world, culminating in a world conference commencing this very day in Melbourne, Australia. Our own Mary Whale is there as one of the three Canadian delegates! So I thought it very fitting that we here tonight join in this world-wide prayer, to try to discern God's urgent callings to us and indeed the whole Christian Church today.

Each one of us must re-examine our mission under God as part of that world-wide Christian community. The apocalytic threats to the world's survival press Christians to strive together to know the obedience demanded by the Kingdom of God. Our well-known Canadian painter, the late William Kurelek, in a canvas painted eight years ago, depicts the world as a single ship. How prophetic—he turned us all into boat people! A brick wall separates the first class section from the rest. Kurelek's ship is sinking at one end, despite some vain and often counter-productive efforts to help from a few in the front. But Kurelek knew that ships do not sink at one end only, his message to us: we are all in one boat.

". . . the challenge of the kingdom cannot be ignored"

The World Council of Churches' symbol also depicts a boat—empty, except for a cross, afloat on a choppy sea. It has been sailing for over 30 years, reliant as ever on the winds of God's Spirit in its sails. Overarching the little boat is the Greek word Oikoumene, meaning the whole inhabited world. And this whole world is desperately in need of love, joy, peace, justice, forgiveness and reconciliation, all promised in the Kingdom of God.

But everywhere is evidence of sin and meaninglessness, from the oppression of the poor and powerless to the potential destruction of all by weapons of incalculable power. Yet, there is also evidence of the reality of God's Kingdom in our midst. People suffer great trials courageously out of loyalty to Jesus Christ. Christians and others valiantly challenge oppressive powers and principalities and work for change. Archbishop Romero of San Salvador just recently paid with his life for his fearless identification with the poor, his stand against oppression and violence in his South American homeland.

How do we, gathered here for this convocation service, *actively await* the Kingdom of God? That kingdom which is here and now and yet still to come? With conflicting convictions and a malaise of uncertainty around us, we ask: "Is the kingdom purely spiritual—or ultimately political? Our traditional belief may be shaken—but the challenge of the kingdom cannot be ignored.

Let us look at several of these challenges:

THE KINGDOM AS SUFFERING POWER

At the heart of the Kingdom of Jesus Christ who was nailed on the cross for us all, who overturned human expectation of power and lordship. All four gospels rightly devote their greatest attention to the captivity and failure, the suffering and death of the Son of Man. I believe that for us here in Canada, who so complacently accept and expect our prosperity, the time has come to think deeply about a theology of captivity and failure. We as churches need to confess that we are not freer, or stronger than other institutions; on the contrary, that we often are more confused.

I have just returned from a Canadian Council of Churches' consultation on racism held in Winnipeg. All twelve member churches isolated racism as one of three major issues the church MUST address itself to in the 80's. While there, we were all deeply moved by the agony which spoke out of the testimonies of people such as Chief Francois Paulette, a Dene from the North West Territories. This young Chief felt himself kidnapped by the church into a mission school, where his traditional clothes were taken from him, his hair cut, and where for the first time he learned the meaning of racism.

The call for a new spirituality and a new style of life which is able to accept the burning issues of the world—such as racism—goes hand in hand with the acknowledgement of being honest enough to recognize the perplexity, the impotence and the unwillingness within ourselves to fulfill this call. After the collapse of Nazi rule in Germany, the German churches under the leadership of Martin Niemoeller, just freed from concentration camp, publicly confessed their captivity and guilt at Stuttgart in 1945, an unprecedented, liberating experience!

"Suffering is an inescapable part of being Christian," says Desmund Tutu, General Secretary of the South African Council of Churches, whose passport was recently confiscated by his government, simply because he dared challenge that government's decision to jail one of the clergy who, while under house arrest, attended a Synod meeting! And how aware we have been of our Presbyterian brother, Dr. Kao, General Secretary of the Presbyterian Church in Taiwan, who with other Taiwanese leaders is facing imprisonment and torture. Do WE suffer because of our faith?

Unlike previous generations, many of us have come to see that witness to Christ and political involvement, conversion of the heart and change in economic structures go together and indeed condition one another. For several years now the World Council of Churches has helped the churches through the programme to combat racism to turn their shared convictions into common actions. And this very action has caused suffering to many in our part of the world. Yet, as Oliver Tompkin of Britain says about the World Council of Churches, "The price of staying in the fellowship is that you really listen to what the other holds dear. It seems to me that the real adventure of the ecumenical movement is that you go on talking to the man you want to hang, and somehow it is all because of a man who was hanged on a tree for the sake of us all."

It is essential, though, that we keep reminding ourselves that our action ALONE, imperative and necessary as it is, can never give the good news to the poor which the promise of God's kingdom can. But our action can and must remind them of the larger promise while we all wait for it together. That is what I mean by *actively waiting.*

"suffering is an inescapable part of being Christian"

THE KINGDOM AS JUDGEMENT AND MERCY

All people and nations are subject to God's judgement and recipients of his mercy. But the church, which claims the name of Jesus Christ is under God's judgement in a very special way. One of the Christmas cards we received from Germany last December continues to haunt me. It is not a soothing winter scene, or a tastefully displayed Bible in the soft glow of a candle—no—it depicts the Christ child in the arms of his Mother, huddled in a corner outside a church, beside some garbage pails. Is that the reality of the Western world? God near the garbage pails, God outside our beautiful churches and comfortable homes? . . . A question worth pondering.

Indeed, let me go a step further and ask: have we replaced the New Testament vision of the Kingdom of God by a Canadian civil religion where the churches' life becomes so wedded to the present North American social order, that the sense of preserving the holy, of bearing true witness to the evangel, of living under the world of God is almost completely lost?

". . . refuse to sacrifice the Gospel for majority acceptance"

Our churches or most of us as individuals certainly do not suffer from persecution, but rather we suffer from the seduction by our culture and way of life. A scottish preacher once bluntly proclaimed "Change or Perish." Jean Vanier, son of a former Governor General and truly a saint of our day, puts our prayer for the kingdom into these words:

> "If I truly love, if I am concerned, then my life must change: the time I get up in the morning or go to bed at night, the books I read, the money I have to spend, the friends I go out with, eat with in smart restaurants. For, if I enter the world of touch, the world of tender compassion, the world of the prisoner, the handicapped, the lonely, I am in danger of entering a world of insecurity."

As Canadian Christians we must accept our rightful minority status and refuse to sacrifice the Gospel for majority acceptance. We must enter the "world of insecurity". Our confession of the Lordship of Christ must be made specific. If Jesus Christ is Lord, then Caesar is not, the capitalist-consumer society is not, the good life is not. Our proclamation of this Kingdom must make us a visible, confessing community. That is how we await the Kingdom actively: not ushering it in under our own steam by being concerned about programmes; not people, causes and issues; not persons, kingdoms; but Christ. By the way we live we show whether Jesus is Lord—and in His mercy He will lead us and show us the way.

Beth and Jack McIntosh in last month's Glad Tidings express the mercy of the Kingdom of God in beautiful terms, "In the goal of maturity in Christ there is tremendous excitement and tremendous energy to learn to love, to learn to serve and to learn to be free." I pray that you who are going out to serve the church of Jesus Christ in the next few weeks will experience this childlike openness to and awareness of the mercy of God's Kingdom!

THE KINGDOM AS TASK AND CHALLENGE

This prayer for a coming Kingdom is a prayer of responsibility. Franco Zifferelli, famous Italian film maker, says: "It's the most insulting thing to make religious values trendy or fashionable. The so-called Jesus revolution was so shallow that it soon vanished. It cheapened and destroyed the commitment necessary to being a Christian. It's not just going around with an idiotic smile and singing a song with a guitar. It is very demanding. It is not easy to be a Christian."

We ask, as did Dr. Webster, your principal, a few years ago: "What of this year of the Lord—is there going to be one more child who grows in grace because he was welcomed into a caring, loving Christian fellowship? Will there be one more youth able to say no to drugs and alcohol because in his church he was confronted with the Gospel and found the fun and fellowship he needed? Will there be one more adult who finds an answer, because Christians were able to give a reason for the faith that is within them? Will there be one social problem solved, one management-labour dispute settled, one international crisis avoided, because Canadian Christians contributed expertise and leadership?" Surely that is our task and our challenge.

Our mission both as individuals and as a church is to proclaim the word of God, to name the name of Jesus Christ, to offer Good News to the poor, to heal the sick, to proclaim liberty to the captive, to provide sight to the blind, to announce the acceptable time of the Lord.

As soon as I have said this, I am overwhelmed with the enormity of the task. And I might almost wish for an automatic oracle-selling machine found in some Japanese Buddhist temples and Shinto shrines. You put in 50 yen, push the handle and out comes the oracle. No oracle coming out of the machine makes a critical comment about life, only words of how to be successful and happy. But we know that our God cannot conveniently be put into a box with a coinslot to give us 'timely encouragement'.

Is it not surprising that he telling of the message of the Kingdom is left to the likes of you and me? The paradox is that it is the very people who have made this world sad and unjust who are the ones to be relied on to pass on this message!

Karl Barth said: "To clasp the hands in prayer is the beginning of our uprising against the disorder of the world." Let this convocation service be such an uprising. Oh, the power which could be ours if we did lay claim to God's promises together. But I challenge you:

Don't get involved with human cries of pain, suffering,
  loneliness, torture, the travail of earth raped,
  humanity groaning as a woman in labour pains giving birth.
Don't get involved
  Unless your whole being cries with Christ for justice, love, unity and peace.
  But, if you dare, dare get involved
  And if you are involved, you will never be the same
  You will be misunderstood
  You will be crucified
  If you dare to hope for the erasing of the wall of separation
  If you dare to act with consciousness,
  If you dare to die for Christ
  If you dare to be involved
  GOD WILL STRENGTHEN YOU
  If you dare to risk—you will not have lived in vain
  If you dare, you will live in the joy of the resurrected life of Christ
  If we dare—
  We all shall be part of the Kingdom of which there is no end.
Captivate our minds, Lord
And let your Spirit dwell in our Hearts
That we may feel and taste your Love.

wms highlights

Winnipeg Presbyterian Annual Meeting

The sixty-sixth Annual meeting of the Women's Missionary Society, Winnipeg Presbyterial, was held on Saturday, February 16th, 1980 at Calvin Church, commencing with breakfast at nine A.M. The meeting was well attended, and a most enthusiastic atmosphere and warm Christian fellowship pervaded the whole meeting, which was presided over by Mrs. J. D. Marnoch. The theme of the meeting was "Meanwhile the church was left in peace to build up its strength. In the fear of the Lord, upheld by the Holy Spirit, it held on its way and grew in numbers" N.E.B. Acts 9:31.

Rev. Colin McIver, minister of Calvin Church, welcomed the members. Greetings were brought by the Rev. M. S. MacLean, moderator of Presbytery, from Synodical by Mrs. Joanne Instance. There was a very fine book display, which afforded the members the opportunity to browse through the books.

The report of Mission and outreach showed that some groups used the study books, others had local or visiting speakers talking on subjects relevant to the outreach of the Church. Within the congregations, considerable visiting had been done by members to 'shut-in' members of their congregations, particularly at the Christmas and Easter seasons. Two groups had members visit the Sunday School in their Church three times a year to help familiarize the children with the work of the Women's Missionary Society. Members also helped with the work at Flora House and Anishinabe, and an appeal was made that members prayerfully consider further assistance at these Fellowship Houses. Work with children within our own congregations was also encouraged.

The hospital visitor, Mrs. Mame McLaren gave a full report. She spoke of the Volunteer Chaplains sessions at the Health Science Centre and the inspiration and help this had been.

Mrs. G. W. Bradley, former hospital visitor for many years, installed the new officers. The incoming president is Mrs. Jean Campbell.

The closing hymn 'I am committed' was very appropriate as everyone felt a surge of enthusiasm for the work of our Lord and Master. This was followed by a closing prayer of service, by Miss Athalie Read of Flora House.

Calgary Presbyterial Annual Meeting

The Annual Meeting of Calgary Presbyterial was held at Varsity Acres Presbyterian Church on February 9th, 1980, at 9:00 a.m. The meeting commenced with a Communion Service led by Rev. C. Simpson and those ladies of our number who are elders participated in dispensing the elements. The Reports from the Presbyterial Secretaries were encouraging. Medicine Hat Presbyterial united with Calgary Presbyterial and the ladies were welcomed by Mrs. Willis, President.

The ladies of Varsity Acres Church prepared a lovely luncheon for the members and delegates. Miss Lois Snyder, Educational Resource Person for the Synod of Alberta, introduced John and Judy Bertholet who have returned from two years mission work in Nepal. It was indeed a privilege to hear them, to see their slides, and to discuss with them their two years in Nepal.

Marion Barclay installed the officers for 1980 in an impressive Installation Service. Dr. Ruby Walker closed the meeting with prayer.

British Columbia Synodical Annual Meeting

The 66th Annual Meeting of the B.C. Synodical was held in Knox Presbyterian Church, New Westminster with the theme "Therefore, go ye!" Matthew 28:19.

Mrs. W. R. Bell, president of the Synodical, presided and welcomed delegates and visitors.

Special guest was Miss Lois Powrie, National Children's and Teen Age Secretary, Toronto.

Opening devotions were given by Mr. W. R. Bell, minister of the host church, followed by the constitution and Roll Call. Reports were presented by the secretaries of the various departments followed by Book Reviews by Mrs. J. A. Ross, Vancouver.

Miss Ivy Howard, Area Educational Consultant for B.C. spoke on "Mission in the Eighties".

An In Memoriam Service was conducted by Mrs. W. Argyle of Nanaimo.

Following a delicious dinner served by the ladies of Knox Church, a lively Sing Song was conducted by Miss Joanne Taylor, Provincial C.G.I.T. Resource Co-ordinator.

Miss Powrie brought greetings from Council Executive and spoke on the theme "Therefore Go Ye!"—"Definition of Missions". She was thanked by Mrs. O. Nugent.

The second day began with prayers for Missionary Work by the Presbyterial presidents: Miss H. Reith, Kamloops; Mrs. W. Jones, Kootenay; Mrs. D. Smith, Vancouver Island; and Mrs. N. Robertson, Westminster. Following unfinished business, reports of Committees, Miss Powrie conducted the Election and Installation of Officers.

Synodical, Manitoba and Northwestern Ontario

Mrs. W. A. Fraser presided over the Annual Meeting of the Synodical of Manitoba and Northwestern Ontario held on May 21-22, 1980 in Thunder Bay at Lakeview and St. Andrew's Presbyterian Churches. The theme of the meeting was "LAUNCHING INTO THE 80's IN MISSION"—Scripture: Isaiah 2:4-5, with the Theme Hymn "BE THOU MY VISION".

Donations were made to the Memorial Fund in memory of Mrs. Jean Cameron of Thunder Bay, President of the Superior Presbyterial, and also in memory of Mrs. J. M. Burnett of Thornhill, Ontario, a former President of the Council of the Women's Missionary Society (W.D.). Both these ladies passed away early in 1980.

It was noted by the Treasurer, Mrs. Katherine Clark, that her books must be closed by January 15th of each year, so Presbyterial Treasurers must have all monies in to her by the 15th of December of the previous year. This means that all groups must have their givings in to the Presbyterial Treasurer not later than November 30th of the previous year.

The Brandon Presbyterial conducted the opening worship followed by the opening remarks of the President on the theme "Mission in the Eighties". We face a new challenge in this New Age, Mrs. Fraser said. As members of the Missionary Society we have a duty—for example—we must remember the elderly, the lonely, refugees, children, the sick and the homeless. We have much to do. The President announced that she is willing to visit any Presbyterial, when called on.

In the evening the Rev. J. C. Hood, Minister of Lakeview Church officiated at a Communion Service.

Miss Lois Powrie, Guest Speaker was introduced by Mrs. J. C. Hood. Miss Powrie spoke of her visits to Synodical meetings through the Western Provinces and of the value this kind of visit was to her as she saw the wider scope of her work. "As we think of mission in the 80's", she said, "it is necessary for us to look at what happened through the 60's when everyone was 'doing their own thing' and the 70's when everyone was despairing of the future. Now we realize we have to risk in the 80's and perhaps make changes and sacrifice some of the traditions of the past in order to go ahead in the future. The Mission of the Church has not changed. But we have to change and be willing to keep on changing some of our ways in order to show through our deeds as well as our words that we care whether others hear of Christ's gospel of love". She quoted from one of the entries in the International Year of the Child, "To live is nothing—To be loved is something—To live and be loved is everything". To be told you are loved is most important. To be shown how much God loves his people, as we were when Christ died and rose again for our sakes, is good news we have to share with others. That is the Mission of the 80's.

Mrs. Joanne Instance of Winnipeg Presbyterial announced that there will be a Synod Conference in Gimli, Manitoba on October 24, 25 and 26, 1980. Meals and accommodation will be provided at a cost of $75.00 per person.

Miss Margaret Dunwoody of Winnipeg was appointed representative on the Provincial Council of Women.

A most moving Remembrance Service was given by the ladies of Winnipeg Presbyterial. Mrs. Marguerite Fidler conducted the Election of Officers and the Installation Ceremony was conducted by Rev. A. H. Johnston, D.D., giving words of encouragement to all officers

Calgary—Macleod Unite

The 66th annual meeting of the Alberta Synodical of the Women's Missionary Society (W.D.) was held in St. Andrew's Presbyterian Church, Lethbridge from March 13th-15th. The meeting was chaired by the President Mrs. Alberta McCallum of Calgary, with 36 members being present.

'That the World Through Him Might Be Saved' was the theme.

On Thursday evening, a short executive meeting was held, followed by a prayer service conducted by Marian Barclay, Deaconess of Calgary-Macleod Presbytery.

A Worship Service was conducted on Friday morning by the Rev. G. Telcs, B.A., B.D., Th.M. of Bethlen Hungarian Presbyterian Church, Lethbridge being based on the Scripture John 3; 1-3.

Following the constitution of the meeting, the Aim and Purpose of the W.M.S. was repeated by the members in unison.

A report of Representative on Synod's Committee on Congregational life was read by Mrs. M. McNerney.

Miss Lois Snider, Area Educational Consultant for Alberta, spoke on Missions in the '80's and followed this up with a workshop which proved our need for evangelism and a change in our priorities in our lives today.

The Friday afternoon session opened with an 'In Remembrance' Service by Miss Lorraine Nagel.

Reports were presented and discussion on them. Mrs. Donna Rose, President of Alberta C.G.I.T. Association from Brassano, presented a report on C.G.I.T. activities and leaders. Mrs. Ruth Richards gave a very detailed Camp Report, and reported that the Women's Week-end Camp will be held June 21-23rd, 1980, at Camp Kanawin. Mrs. Richards was thanked for her camp work in the past four years.

Following the banquet, a delightful presentation in song and action was given by the C.O.C. and Explorer Groups of St. Andrew's. A special 'thank you' was expressed to these groups by Mrs. McCallum and Miss Lois Powrie, Secretary of Youth and Children's Work, Council Executive of the W.M.S. (W.D.) Toronto.

Miss Powrie, as guest speaker, brought a very inspiring message expressing our need to take an interest in the children, in love, and spiritual education. She stated the use of youth resource persons and resource literature was available and should be made use of.

Miss Mary MacLean, Lethbridge, dressed in full Arab costume, gave a very excellent report of the N.W.I.C. Conference held in Naramata, B.C. last year at which she was a delegate.

On Saturday morning, an inspiring Worship Service was conducted by Rev. G. Telcs prior to the meeting.

A very impressive and moving ceremony was conducted whereby the Calgary Presbyterial and the Macleod Presbyterial amalgamated, whilst the President of each Presbyterial, Mrs. Helen Willis, Calgary, and Mrs. Pat Foulston, Macleod, held a Banner depicting the union.

The service ended with a Prayer and singing of the Hymn, 'Blest Be the Tie That Binds'.

Two luncheons and the banquet were prepared and served by Women's Groups of St. Andrew's Church.

Saskatchewan Synodical Annual Meeting

The 66th Annual Saskatchewan Synodical Meeting of the Women's Missionary Society was held in St. Paul's Presbyterian Church, March 18th and 19th. The theme of the meeting was "Christian Action Now".

Mrs. S. J. Henderson, Synodical president, welcomed delegates and visitors, while Mrs. W. G. Smith, recording and corresponding secretary took the Minutes.

Mrs. D. Hyndman, Fort Qu'Appelle, gave the opening worship based on the theme. In her message she stressed that in our world today we are acutely aware of the need for Christian Action. We know that Action, to be effective, must have some direction. Many questions beset us in our present time. How do we as W.M.S. members discover the real purpose of our existence? How can be carry out our mission in concrete ways? Where do we fit in? How do we as lay people in the church get in on the action? These questions we are asking as thoughtful, concerned Christians, hoping that someone will answer. However the kingdom of God is among us, the answers can be found right in our groupes today. As we ask questions the Holy Spirit will lead us into a critical awareness of the needs and opportunities for Christian Action all around us.

Mrs. D. Williams of Fort Qu'Appelle gave the Memorial Service, remembering W.M.S. members who have passed on in the past year.

We were privileged to have with us Miss Lois Powrie, National Secretary for Children's and Youth work. Miss Powrie conducted a workshop for leaders in C.O.C. Explorers, C.G.I.T. and Co-ed groups. In order to have church growth, we need team leadership from both men and women. We must trust young people and give them our support. Miss Powrie also installed the new officers for the coming term.

The mission education focussed on Koreans in Japan and our Native Canadians.

Miss Creola Simpson, education consultant for Saskatchewan, spoke on Mission in the 80's and the challenges that face us.

For the evening session Rev. Stephen How was the guest speaker and spoke on "Christian Action". Rev. Angus MacGillivray served communion assisted by Rev. Harvey Reichelt of North Battleford and Rev. S. How.

Quebec and Eastern Ontario Synodical Society

Rev. W. K. Pottinger of Ottawa was guest speaker on Wednesday evening at the annual meeting of the Synodical Society of Quebec and Eastern Ontario, W.M.S. (W.D.), which met in Knox Presbyterian Church, Vankleek Hill, Ontario, on April 16 and 17, 1980. In his address, he spoke on how to perform some specific acts of service to the Glory of God, listing seven excuses we offer why the concrete act of service cannot be performed, followed by reasons why they need to be performed. He ended his message with "the final reason for not trying is 'we tried it in 1954 and it failed'. We have not begun to fail half enough. Failure is the stuff out of which resurrection is made. Can you think of a worse failure than the Cross? Whatever gift each of you may have received, use it in Service to one another."

During the first session, a welcome to the delegates was extended by Mrs. Robert Martin of Vankleek Hill, followed by the Service of Worship conducted by Miss H. Davis of Montreal. The business of the meeting was conducted by the President, Miss Dorothy Dodds. The reports for 1979 were presented, followed by a "wrap-up" by Miss Margaret Boyd, Area Resources Consultant. After the dinner, served by the ladies of Knox Presbyterian Church, the evening Service of Worship was led by Rev. Robert Martin of Vankleek Hill and special music was most enjoyable. After the Service, Rev. R. Martin installed the officers.

On Thursday morning, the meeting was constituted by Mrs. Alpin MacGregor, Williamstown, followed by a Service of Worship by Mrs. L. Berger of Cobden and a prayer time under the guidance of the six Presbyterial Delegates. Mrs. J. Sampson, Ottawa, directed a presentation 'Mission of the 80's' after which she was joined by Miss Margaret Boyd and Mrs. M. Barrington of Ottawa to bring details of the forthcoming "Our Faith In Action"—a Conference to be held at Carleton University, Ottawa, on May 30, 31 and June 1, 1980. The afternoon session included a "Sharing Time" by the Presbyterial Presidents, after which a representative of each Presbyterial took part in a prayer for guidance in connection with the forthcoming Referendum in Quebec—all present joining hands—and the meeting closed with a prayer by Miss Annabell McNaughton, Bainsville.

Synodical of Toronto and Kingston

Although the weather was wet and cold, the enthusiastic, friendly and hospitable welcome extended to all who attended the 33rd Annual Meeting of the Toronto-Kingston Synodical, April 15th and 16, in Midland, Ontario, was a 'never-to-be-forgotten experience'. The theme for the meeting was "As You Sow".

Synodical President, Mrs. K. J. Ellis, constituted the meeting with Prayer and welcomed everyone to Midland. Mrs. W. C. Robertson, President of Barrie Presbyterial, expressed the pleasure of the ladies of the Presbyterial for the privilege of hosting the Synodical.

Three Worship Experiences on the theme, namely, "Who are the Sowers", "We who are Sowers, We Hear Your Cry", and "God, the Creator, We depend on you as we Sow" were prepared and led by Mrs. T. Richardson, 1st Vice-President, and Mrs. G. Timbers, Area Educational Consultant. At the evening Worship Services we were privileged to hear special music by Mrs. I. Teedon and Mrs. H. Visser, and the Youth Choir of Knox Church, Midland under the direction of Mrs. Loreen Ens.

Mrs. Beth McIntosh, wearing a beautiful Korean costume spoke of her experiences in Japan with the Korean Christian Church, illustrating her remarks by showing beautiful coloured slides. Rev. Glen Davis, Sec'y, Mission Education, Board of World Mission, addressed Synodical, sharing with us the dedication of the Korean people in the building of their church and the strength of their devotion to their Christian Faith. Rev. C. R. Talbot, Sec'y. Research, Planning and Finance, Board of World Mission, gave an 'in depth' look at our work with Native Peoples and later addressed the meeting on the timely and provocative subject; "Separatism—What it means to the Presbyterian Church in Quebec."

A very interesting program "Mission in the 80's" was presented by Mrs. G. Timbers and Miss Anja Oostenbrink, Area Educational Consultants.

The Historian Report for the year 1979 was presented to Synodical through an Historical Skit and Display. The Skit written by the Synodical Historian, was entitled "An Old-fashioned Meeting". Facts used in the dialogue were taken from the minutes of meetings of some of the Presbyterials dating back to 1907.

The closing Session was a time of Spiritual Renewal as the Rev. Robert Little, Minister of Knox Church, Midland, and Evangelist-at-Large for the Presbyterian Church in Canada, conducted the Worship Service, installed the Officers of the Synodical and served the Sacrament of the Lord's Table.

In Remembrance

Miss Isabel MacLean
St. John's, Almonte, Ont.

Mrs. Herbert Ashton
Burns, Ashburn, Ont.

Mrs. Myrtle Ritchie
St. John's, Bradford, Ont.

Mrs. Esther Cruickshank
Knox, Carberry, Man.

Mrs. David Tripp
Mrs. James McLeese
St. Andrew's Ross,
Foresters Falls, Ont.

Mrs. A. (Emily) Lardman
New Westminster, Hamilton, Ont.

Mrs. Linda Samuels
St. Andrew's, King City, Ont.

Mrs. Margaret Steacy
Murrayville, Langley, B.C.

Miss Margaret Bryan
New St. James, London, Ont.

Mrs. Jean Nugent
Knox, Milton, Ont.

Mrs. J. Clotworthy (Jessie McMillan)
Mrs. R. Stephen (Edith White)
St. Andrew's, Montreal, Que.

Mrs. Mae Pickering
St. Mark's, Moose Jaw, Sask.

Mrs. Sally Peacock
St. Aidan's, New Westminster, B.C.

Miss E. Laura McCormack
Knox, Ottawa, Ont.

Mrs. Mary Lillian Hislop
Dinsmore, Sask.

Mrs. Jean (E. W.) Summers
Vancouver Heights
North Vancouver, B.C.

Mrs. Wilfred Wettlaufer
Knox, Sebringville, Ont.

Mrs. Nora Aitcheson
Avonton, St. Paul's, Ont.

Mrs. Robert (Annie) Swan
Knox, Wallaceburg, Ont.

Mrs. W. J. (Georgina) Barger
Weston Pres., Weston, Ont.

Alma M. Gill (nee Burdick) passed away in **Portland, Oregon,** on March 30, 1980. For many years Mrs. Gill served under our Presbyterian Church in Taiwan, having gone there after her graduation from Vancouver Bible School—she was also a member of Fairview Presbyterian Church in Vancouver. While in Taiwan Mrs. Gill was in charge of the Women's Bible School in Tamsui.

When Mrs. Gill had to leave Taiwan she again served our Church by working amongst the Chinese people in Montreal.

from the treasurer

Late summer is a good time to take stock of where we are for the year. It has been several months now since we have held regular meetings, and we have gained a little perspective on the successes and failures of last winter and spring. Once September arrives, we need to look ahead to the end of the year. Can we reach, or at least come close to our financial objectives?

The following is a summary of Synodical givings which has reached our National office up to the end of June.

SYNODICAL GIVINGS

January to June 1980

OBJECTIVES		1979	1980
$ 34,025	BRITISH COLUMBIA	8,870	10,977
31,600	ALBERTA	8,508	8,158
18,925	SASKATCHEWAN	6,208	6,110
27,100	MANITOBA & NORTHWESTERN ONTARIO	5,467	9,122
244,850	HAMILTON AND LONDON	58,013	71,783
249,925	TORONTO AND KINGSTON	59,459	74,727
112,900	QUEBEC AND EASTERN ONTARIO	27,994	28,658
$719,325		174,519	209,536

We find these figures encouraging. As you can see we are comfortably ahead of where we were at this time last year. However, we are in no position to rest on our oars! We need to remind ourselves of two facts: First, there is the ever-present factor of inflation, still running at nearly 10% per year. This means we have to 'deflate' our 1980 givings by almost 10% in order to arrive at an accurate equivalent to the 1979 figures. In round figures, the 'deflated' estimate of our 1980 givings thus far would be approximately $180,000. which is still ahead of last year.

Secondly, while we can all derive satisfaction from our increased givings, we will need to keep up our enthusiasm if we are to come near our 1980 objective. As you know, it is over $66,000 higher than last year's.

Without the dedication and generosity of our members there would be no W.M.S. budget—and indeed no W.M.S. Let's all work together to make 1980 a banner year!

(Mrs.) Marjorie J. Ross

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GLAD TIDINGS

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Your Kingdom Come

Melbourne 1980

by Mary Whale

"We pray your kingdom come your will be done on earth as it is in heaven and we live my kingdom come my will be done on earth as it is in my place", so stated Metropolitan Geevarghese Mar Osthathios of the Syrian Orthodox Church in an address on the theme of the Commission of World Mission and Evangelism Meeting in Melbourne Australia—in May 1980. For this participant in these meetings where Christians from all the world talked of witness to the Gospel of Jesus Christ in their place, I had to ask myself—Is this the way I pray the Lord's prayer? In the light of the revelations of the Scriptures and the discussions of Church members from the developing and developed world at Melbourne my answer to myself was that while my ears had heard and my eyes had read the announcement of the Kingdom which Jesus gave in His home town of Nazareth (Luke 4:18, 19) my interpretation of the Kingdom was from my place and my prejudices. Jesus announced the "Good News" of God's Kingdom to the poor, He proclaimed release for prisoners, recovery of sight for the blind, that the broken victims would go free, but the poor, the blind, the prisoners and the broken victims were away far off—they were not my responsibility—not in my tidy comfortable world—my mission contribution looks after them.

The Meeting of the Commission on World Mission and Evangelism of the

World Council of Churches attempted to see the Kingdom as Jesus described it and seeing it to call on members of the Christian Church throughout the world to take responsibility for the proclamation of the good news of the Kingdom in all its meaning in every place and in every circumstance—to take responsibility individually and together.

Since 1910—there have been conferences approximately one in a decade—to consider the mission task. The Melbourne meeting was in succession to the meetings held in Edinburgh 1910, Jerusalem 1928, Tambaram India 1938, Whitby Canada 1947, Willingen Germany 1952, Achimoto Ghana 1957-8, Mexico City 1967 and Bangkok 1972-3. Each meeting was affected by the world situation. Each meeting sought to meet the world with the Gospel. The Edinburgh meeting was made up of official representatives of Protestant missionary societies who were mainly from the Western world. In Melbourne representatives of Churches from the whole world met to speak of mission and evangelism—Orthodox Churches as members of the World Council and Roman Catholics as observers. In the years between the World Council of Churches had been formed and the International Missionary Council had been succeeded by the Commission on World Mission and Evangelism of the World Council. Mission is no longer isolated in mission societies and boards—but has become the heart of the Church—Mission and Evangelism go hand in hand. Melbourne emphasized the meeting of Churches to share concerns in mission and evangelism.

The meetings took place in the peaceful comfort of the University of Melbourne and with the warm hospitality of the Australian churches. But the noisy turmoil of the world scene was a constant background to discussion of the Kingdom of God: tensions between great nations threatened nuclear war; violence in Central and South America where people were oppressed by U.S. supported totalitarian governments—where the martyrdom of Archbishop Romero was still fresh in memory; the student protest against oppressive military rule in South Korea—and the bloodbath that followed; the arrest and trial of Dr. Kao, General Secretary of the Presbyterian Church in Taiwan; the arrest of Church leaders in South Africa who protested inequalities in education for blacks; the protest of Christians of the South Pacific against using the Pacific Islands for storing and testing nuclear weapons. In Australia—we were aware of the current struggle of the aborigines against the intrusion of industry and business on their sacred lands. We were told how the Church ignored aborigine problems, how the World Council of Churches had been the one Christian organization willing to help them protect their livelihood, their homes, their way of life. To hear the Aborigine Mrs. Claque was to hear an oft repeated story told in Canada by Native People—including the interest and help given by the World Council of Churches.

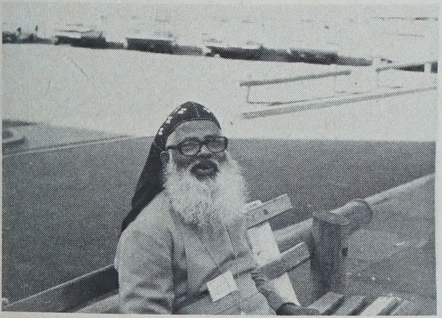
Conflict: stark, ugly; so called civilized people sacrificing human life, enslaving it in their grasp for power; the ruthlessness of greed, the savagry of the multinationals—and organized crime—all this was the background against which church people from almost one hundred countries talked about the Kingdom and prayed "Your will be done on earth as it is in heaven". The fact that the meeting was held, that church people from widely varying traditions could spend two weeks concentrating on the power of the Kingdom of God, sharing with each other how the Church can make the prayer Jesus Christ taught His disciples come true, is light in our gloomy world.

The theme Your Kingdom Come was studied in four sections: Good News to the

Poor; The Kingdom of God and Human Struggles; The Church Witnesses to the Kingdom; Christ Crucified and Risen—Challenges Human Power. The group work was undergirded by study of the Lord's prayer.

Good News to the Poor—The poor are predominant in Jesus' teaching of the Kingdom (Luke 4:18). The children of Israel were freed from slavery and enjoined to create a society in which all shared equally (Deut. 5:13-15; 15:1-18) Jesus identified with the poor. He lived among them, served them and promised to bless those who met their needs.

The poor are everywhere in the world. The majority of nations are poor by comparison with the few countries that hoard the wealth and resources of the whole earth. Even in those wealthy countries there are poor. One of the Melbourne study papers defined the poor: "To be poor is to have not, to experience lack and deficiency . . . the poor are the "little ones" (Mt. 11:25), the insignificant people of no consequence. They are powerless, voiceless and at the mercy of the powerful . . . The dynamics of being poor are such that the oppressed poor end up accepting the inhumanity and humiliation of their situation; in other words, they accept the status quo as the normal course of life. Thus, to be poor becomes both a state of things and an attitude to life, an outlook, even a world-view." (Canaan Banana, "Good News to the Poor"—Melbourne Conf. doc. No. 1.04 pp. 3f.)



Geevarghese Osthathios

There were many stories told of the poor at the Conference: of how some churches in Asia have formed organizations to identify with the poor in their struggles for justice and dignity against employers, land owners, far-flung transnational corporations; of independent churches in Africa, formed so they could feel at home as Africans. We heard from Europe and North America where a rich society has provided the necessities of life but where loneliness has driven people to alcohol, drugs—where suicide is chosen as a way out. There is the story of indifference of churches to the situation of the poor—of churches actively allied with those forces which have made them poor. In many countries with a capitalist system the churches are part of the establishment assisting in the maintenance of a status quo that exploits not only nations and nature but the poor of their own country.

There were recommendations to the member churches of the World Council:

a) Become churches in solidarity with the struggles of the poor. This means building, evangelising and witnessing communities of the poor; surrendering attitudes of benevolence and charity which have condescended to the poor; be ready to listen to the poor, to hear the Gospel from the poor—to learn what has made them poor; to become churches of the poor.

b) Join the struggle against the powers of exploitation and impoverishment. This means entering actively into the struggle against transnational corporations, governments and churches themselves and their missionary organizations where they have joined in exploitation and impoverishment.

Notes from Melbourne

Church members in Australia gave us a tremendous welcome. They met us on arrival, entertained us then and the weekend of the conference. They went to a lot of trouble to show us around and to have us meet and talk with church people. They gave us opportunity to get a "feel" of Australia.

Australian church people had undertaken the Bible Study prepared by the Commission of World Mission and Evangelism. For several months groups had studied the theme of Melbourne 1980, Your Kingdom Come. The weekend guests from the World Council Meetings met groups and shared insights on the theme and on the whole of the Lord's prayer.

Miss Dawn Ross was one of ten Canadians at Melbourne. Miss Ross is on the Staff of the Urban Rural Mission of the Commission of World Mission and Evangelism of the World Council of Churches. Prior to going to Geneva, Miss Ross was serving the Urban Rural Mission of the Christian Council of Asia in Tokyo, Japan as a Presbyterian Missionary. At Melbourne she was in charge of documents for the conference arranging for typing and translation.

Dawn Ross

There were five languages available at the plenary sessions of the Commission on World Mission and Evangelism. Translation facilities were available for English, French, Spanish, Russian and German.

At each worship service in the plenary session a large wooden cross painted white was carried in by young people and placed, erect at the front of the platform and supported there until the close of the service. The cross had been made in a local congregation by members who wanted it for Easter Services. It was given for use at the C.W.M.E. meetings.

Participants in the C.W.M.E. meetings were housed in colleges of the university of Melbourne. We slept, had breakfasts and dinner at our respective colleges. But the Commission arranged for two dinners at which the whole group was together. On each of the evenings the entertainment was songs, dances and stories of the nearly one hundred nations represented. They were happy occassions when we shared colourful life and customs with fellow Christians.

c) Establish a new relationship with the poor inside the churches. This means examining structures to be certain that they do not stress status, class, sexual and racial division, that mission structures are patterns of partnership and servanthood.

d) Pray and work for the Kingdom of God.

The Kingdom of God and Human Struggle

—there is a need for the churches to awaken to their prophetic task in the many human struggles; to say "yes" to that which conforms to the Kingdom of God as revealed to humankind in the life of Jesus Christ, and say "no" to that which distorts the dignity and the freedom of human beings and all that is alive.

There is, certainly, a temptation for churches or the established leadership and the influential in the churches to avoid confrontation with the struggles of this world on the grounds that the Kingdom of God is not "of this world". It is not of this world but is "at hand" precisely in a confrontation with principalities and powers as has been clearly revealed to the churches in the life of Jesus Christ. It is our conviction that the churches are called to return to and renew the hope they have in Jesus Christ so as to be able to join forces with all those who hope instead of succumbing to despair and passivity.*

To this end the churches need to be more sharply aware of their actual relation and ideological conformity to the principalities and powers of this world. They must be a means of reconciliation in the midst of human struggle. The specific task of the churches is to disclose the final revelation of God Himself in Christ and by the assistance of the Holy Spirit establish such visible signs of the Kingdom of God as offer

There were eleven Canadians at the C.W.M.E. meeting in Melbourne. Three—an Anglican, a United Church person and a Presbyterian were official delegates. Two are members of the Commission or its Committees and Miss Ross is a Staff person of the Commission. Two were observers—one for the evangelical groups in Canada—and a Roman Catholic Sister—a missionary from Canada to Papua-New Guinea. Two were there as part of staff looking after programme—one from Vancouver School of Theology who helped with worship and a young lady from Vancouver who was a steward. These people will be involved in planning details of the World Council of Churches to be held in Vancouver in 1983. The Canadians represented B.C.—4, Manitoba—1, Ontario—5, Quebec 1.

new hope to all. Above all the churches have the privilege of being able to witness to the fact that there is a common hope for humankind and for the whole of creation in the life and death, the resurrection of the Son of God and that the coming of the Kingdom of God is linked with the turning of human minds to Christ as the Lord of the Kingdom.

Today human rights are violated in unjust economic structures; in repressive systems where the ordinary person has no voice; in escalating militarism and doctrines of national security; in gross infringement of the sovereign rights of other nations; in situations where human rights are violated on the false pretentions of ensuring human rights—such as already stated in South America—where Archbishop Romero could be murdered for his stance for justice for the poor of his country.

The Church has a prophetic task to discern in human struggles when the forces of the Kingdom are at work and where countersigns of the Kingdom are being established.

The Church witnesses to the Kingdom. There was a call from the group studying this theme for Christians—for Church members to examine personal experience in the church and to decide whether our church life has hidden rather than revealed the sovereignty of God whom Jesus Christ made known.

Do we know Jesus Christ in such a way that we can speak convincingly of Him?

Is our congregation reaching out and truly welcoming all those in need, and all those who seek?

Are we expressing the Spirit's ministry of healing for those with broken hearts, disturbed minds and sick bodies?

Are we sharing with all Christians the deep concern in our neighbourhood and nation for better ways of living?

As we receive the Eucharist, God's all for us, are we giving our all to Him and His needy children?

Christ—Crucified and Risen—Challenges Human Power. Human power has gripped our world to such an extent that we are tempted to be fearful before it, forgetting the power of the risen Lord. Jesus rejected Satan's temptation to use the powers of the world to rule it. He revealed the real power—His power to forgive sins, to heal. He had authority over demonic dehumanized powers. He taught love. His power presented a challenge to the powers of His society. Those powers: religious, political, military, put Him to death by crucifixion. But those who believe know that the Cross embodies a God who out-suffers, out-loves and out-lives the worst that wordly powers do. Moreover Christians know that this power is theirs. This power is being exemplified by churches of Asia and Africa as they challenge the power of this world. Men and women are living their faith in the crucified Christ. The Churches of the developed world are challenged to stand with them in the battle against demonic forces in a world in great danger of being destroyed by human power. We who have so long neglected to practice what we believe have no option but to rely on our faith in the risen Lord. There were suggestions of how this can be done.

—Churches should engage in a constant dialogue among themselves and with others in order to understand and identify with those who are socioeconomically alienated on grounds of race, ethnicity, sex, culture and religion.

—Western churches have billions invested in transnational corporations and commercial banks. These investments must be turned into a resource for the mission of Christ's church which is to stand alongside the poor and the powerless.

This may mean disinvestment from transnational corporations and banks. We commend in particular the decision of the Central Committee of the World Council of Churches in Kingston—Jamaica (1979) to reaffirm the Ecumenical Development Co-operative Society (EDCS) to make money available in soft loans to the poorest of the poor and their development projects. We recommend that the Commission on World Mission and Evangelism urge its national members to support this new ecumenical channel for alternative investment.

—We further urge the encouragement and support of church organizations which are attempting to call transnational corporations and banks to a corporate responsibility by avoiding investing in countries which brutally oppress their people.

—That the Commission on World Mission and Evangelism (CWME) and national or regional councils of churches be called upon to take the initiative in challenging churches to implement better structures of co-operation in mission, helping them to come together for the study of new possibilities for sharing in decision making, better approaches to mutual support, ecumenical exchange of personnel, and united witness in the light of this report. In particular they should give new consideration to the reasons that led to the proposal for a moratorium. Such reasons have lost nothing of their urgency since the Bangkok conference in 1973.

Kosuke Koyama

—That churches and organizations which receive economic assistance adapt their orientations and life-styles to the poor whom they serve.*

Melbourne 1980 serves to remind the Church in every land that there is one saving power. God has revealed His power in the life, death and resurrection of His Son. It is the only power that can combat the physical, mental and spiritual evil in this world. This is not a new message. It is two thousand years old. Humankind since the beginning of time has struggled against Satan's power. The message is not new—nor is the fact that we persist in ignoring it until wickedness threatens our very existence as it does now. At Melbourne five hundred people representing Christ's Body, the Church from every continent set aside their usual pattern of activity, to listen to Christians from diverse backgrounds, to worship together, to pray together, to recognize together how far the Church has been tempted away from the power of the Gospel, and to repent together. Realizing that God through Christ forgives us constantly, the people of the Church are called to forgive one another. The call to repentance was sounded for all. The Churches of the developing countries in sharing the agony of oppression of their people called on the churches of the developed countries to take the oppression of the poor everywhere seriously, to challenge the principalities and powers with the power of the crucified risen Lord. The mission of the Church—the evangelization of the world focuses in 1980 on the Church in the wealthy West. Churches in the developing countries are offering to bring the Word of God as they have experienced to us, poor as we are in our faith in Christ's power. The church in many places in developing countries is growing rapidly. The Church in Asia, Africa and South America has power the secular forces with their torture, their imprisonment, their starvation, their slaughter in warfare cannot destroy. They say to us "you sleep as the disciples slept when Jesus agonized before His crucifixion". The Churches of the West are like the disciples before the crucifixion measuring the power of God in materialistic terms—relating it to budgets, denominational prejudices, status. We sleep while our brothers and sisters are oppressed and tortured for their faith.

I said at the beginning that Melbourne caused me to wrestle with the consequences of praying "your will be done on earth". Is my prayer a repetition of words—or will I say—Your Kingdom come, your will be done on earth as it is in heaven and believe in Christ's promises of power to do the Father's will. Will I know that the announcement of the Kingdom is to all humankind—not to a favoured few, will I work with all the gifts God brings me to be an instrument useful in the further fulfillment of His Kingdom on earth?

If I cannot pray the prayer Christ gave us and mean it—with all the implications to my lifestyle, my traditions, my prejudices—then I am no longer truly a part of the Body of the crucified risen Christ. Melbourne calls the Church—wherever it is to join in commitment to the Lord, to pray faithfully "Your Kingdom Come O Lord".

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* Quotations from the Final Reports of Commission on World Mission and Evangelism, Melbourne 1980.

Two delegates talking to Joyce Clàgue who represented the Australian Aboriginal people.

Zikomo Anzanga,

GREETINGS MY FRIENDS

Today being the World Day of Prayer, I find myself with the urge to write my first and long-delayed open letter.

The news: Up until January I lived on the Blantyre Mission waiting for my work permit to be cleared. I really appreciated the time to settle in and see some of the country, get a feel for how things are done, learn a little of the other official language besides English which is called Chichewa, and find out about Malawi water supply and wells by looking through and preparing summaries of well reports for the Christian Service Committee; and all this from the very supportive base at the Mission.

January was a rip-roaring month as I moved to Zomba, the old capital city and joined 30 U.S. Peace Corps and British VSO volunteers for an intensive Chichewa course at the University of Malawi. It was very reminiscent of my early university days, complete with barracks-like quarters, cafeteria food, 8 hour day of classes, and irregular waking hours which were stretched to accommodate parties and heart-to-hearts. Our tutors were all about our age—some were students and some lecturers at the University. The small classes (6 people) made an excellent opportunity to get to know some Malawians and have various customs and traditions of the village and of the city explained to us and often demonstrated.

My roommate from the beginning of the course up to now is Mel (short for Imelda) a VSO hydrologist from Manchester who is also Christian. The two of us are responsible for choosing the sites for every water borehole drilled in Malawi for the next two years. We are the first women to work as geologists in the Country. You can imagine the surprise of our bosses when they found that they had not only one but two women applying for their two vacancies.

February made the long sought and greatly desired job a reality. After a couple of weeks of on-the-job training, we set off. We travel around by Land Rover (and with good reason in this rainy season) and stay in tents and caravan—which is British for camper-trailer. Although Mel and I did our first trip together, we are now working independently for the remainder of the term. We each head up a water survey team of nine Malawian men. I'm getting to know each of them as time goes on. The one I know best is Akaombe, the fellow who's job is to take care of all my domestic needs from cooking on the fire to laundry, to heating the water for my "bath". It's taken a little getting used to having someone turn up at my side every time I go to do something. At first he expected to unpack my suitcase, set out the towel and soap for my bath, buy my food, turn down my bed and lower my mosquito net over it in the evenings. He's a good Chichewa teacher and has a great twinkle in his eye.

The job fits what I had dared to hope for unnaturally well. I am extremely pleased. I am able to use my technical training to serve others, particularly those in the neglected 90% of the world's population who will never even dream of being trained as I have been. I am particularly fulfilled in finding water as it is so basic a necessity and requires a minimum of intermediaries before the benefits are reaped. There are many other personally rewarding aspects like living outside, travelling the country from one end to the other several times over, seeing the villages as well as the towns, meeting people of all tribes, being the boss of my own program and yet being adequately backed up by support staff and administration.

Mel and I have just been allocated and moved into a modern two-bedroom house on ½ acre of land in the old town of the new capital city, Lilongwe. We're having fun making it gradually into our home. My permanent address is now:

Private Bag 311
lilongwe 3
Malawi, E. Central Africa

One of the things which I looked forward to learning in Africa, was how the women keep their dresses securely in place—you know the ones that just wrap around the bust, no straps, like you see in National Geographic. I've now found the answer—they don't. Outside the towns, every tenth woman is rewrapping her chirundu, either at her bust or more commonly at her waist while walking along with a baby on her back and a load balanced on her head. Unless she is an old lady or a girl, she has on a western style dress underneath so there is no compromise on decency. Most grannies wear only a Chirundu and it often has slipped down closer to her waist.

Perhaps the hardest thing for us to get used to here is being a freak. As we drive about during work, people stare very openly at Mel and myself while children run to the road and wave. If we're going slowly enough, we usually hear the kids yelling Azungu! Azungu! (Foreigners!) When we stop to do a site, a swarm of kids invariably appears and follows us around; mind you the instruments are quite interesting as well. I often feel like I have three heads. The best way of dealing with them seems to be to speak to them in Chichewa.which sends the little ones running and the older ones into fits of laughter, but in both cases I become less of an object. Fortunately, I'm slowly developing a repetoire of appropriate things to say to children.

Malawi is quite conducive to spiritual growth. There are many enthusiastic Christians, as well as Muslims and Hindus. I find that I have so much less control over what I do and what happens to me than in Canada, where it's easy to think that one is the master of their own destiny. I also feel the hand of the Lord in my presence here with little sighs along the way. The opening hymn of my first church service here was Holy, Holy, Holy, the hymn which I had requested and we sang at my commissioning service. I feel too, the support of many friends from afar, especially at meals. I'm often aware that this food is being provided either by a friend here sharing theirs, or by my salary which has come from the pockets of folks like yourselves who put their offering in the plate in faith that it will be used to further the work of the Lord and bring Him glory. I feel very humble and very grateful to be eating from this means. Also, as I cover more and more of the country, I am continually surprised by new landscapes of striking beauty, and then I can't help but also be struck by the thought of the creator of these landscapes.

Thank you for the support I know has been coming this way: material, non-material, verbal and non-verbal. The Lord's blessings to each of you.

Tsalani bwino
Cyndy Carr

Editor—Glad Tidings

Mrs. L. June Stevenson was appointed to the position of Editor with some responsibilities in programming effective September 1, 1980.

Mrs. Stevenson is a graduate of St. Lawrence High School, Cornwall, Ontario, has her Permanent Elementary School Teachers Certificate and a certificate from the Famous Writers School Home Study Course.

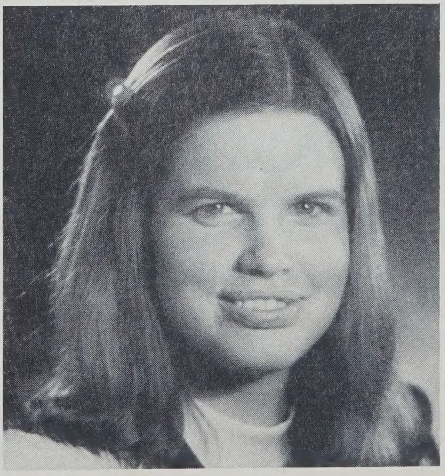
In the last five years Mrs. Stevenson has been employed part-time at the Dellcrest Children's Centre, Downsview, Ontario as a Community Health Consultant.

Articles written by Mrs. Stevenson have appeared in the Globe and Mail, Grade Teacher, Children's House Magazine and the Canadian Guider.

She is a member of Thornhill Presbyterian Church.

STAFF APPOINTMENTS

Area Educational Consultant



Miss Mary Jane Bisset was appointed to the position of Area Educational Consultant for Area 3—Presbyterials/Presbyteries of Kingston, East and West Toronto, effective September 1, 1980.

Mary Jane, a graduate of Ewart College, is a deaconess. For the past three years she has been working as a Director of Christian Education at St. Andrew's Church, Sarnia.

During the summers Mary Jane has been working to complete her B.A. degree at the University of Toronto.

Mary Jane's experience in a congregation will be a great help to her as she takes up an area job.

The Church Decides

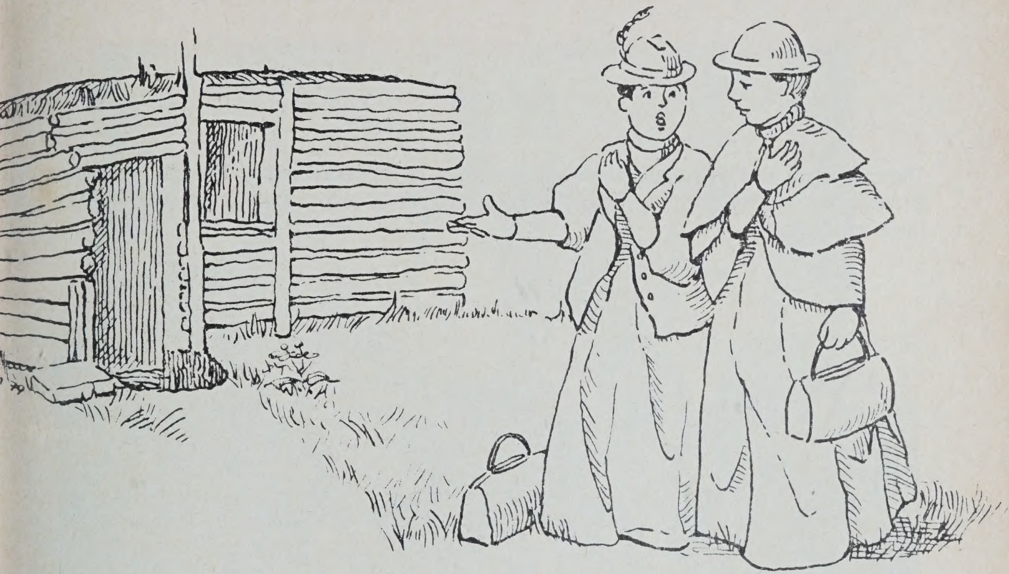
At the General Assembly in June decisions were made that affect the life, work and mission of the Presbyterian Church in Canada. These were initiated by individuals, congregations, presbyteries and synods across the country. For some, the time required to come to decision was brief. Others reflect the work of many years spent in study, discussion and debate. How does the church make decisions? What spinoffs do decisions have? How do decisions affect my congregation? my life? Who has a say in the decisions?

Heritage Resources, Unit II deals with these questions by focusing on some major decisions that our Church has made throughout its history.

—*forming the Canadian Church*
—*sending ministers and nurses to the Klondike, sending missionaries to the New Hebrides*
—*forming mission societies to help make mission happen*
—*working with freed slaves near Chatham*
—*recognizing and cooperating with indigenous Churches*
—*our concern for immigrants in the early 1900's*
—*the ordination of women.*

As you can see Unit II is of particular interest to mission groups and could be used for programming in your local group, Presbyterial or Synodical.

Heritage
Resources



When Helen Bone and Elizabeth Mitchell arrived in Atlin, they wanted to see the hospital."Is this a hospital?" they cried as they looked at the log and dirt shack."People can't get well in a place like this!" It was a discouraging sight.

The Heritage Resource Kit contains: *reading books, games, charts, songs, pictures and study guides for children, youth and adults.* These could be used in your congregation in a variety of ways. Special programs such as: *Lenten studies, summer series, church school and mid-week programs, youth groups, family gatherings,* are only a few suggestions.

A W.M.S. group could encourage the use of Heritage Resources by approaching the minister and session of the congregation and exploring with them ways to use the kit in the congregation.

Turn your imagination loose and get involved in decision making. You will find that it has been, and will remain, an important factor in shaping the life and mission of the Church.

Heritage Resources, Unit II, "The Church Decides," is available from Presbyterian Publications, 50 Wynford Drive, Don Mills, Ont. M3C 1J7 for $19.50 per kit plus handling and postage. (When payment is sent with order, postage and handling charges will be absorbed by Presbyterian Publications).

Mahila Sammelan

The conference held in Alirajpur, India was sponsored by the District Health Officer to promote better health in the Jhabua district. It was the first such conference for tribal women sponsored by the Government.

For the group of women pictured above the information received at the conference will be used to improve health conditions.

(Women's Conference)

Christian Women from Bhil Congregations presenting a skit on health education.

स्वस्थ माँ
स्वस्थ शिशु

Miss Pauline Brown making a presentation on Community Health at the gathering of women from the district.

The pictures on these pages could be used in relation to Session 4—"The Church and Social Needs" in the Adult packet **PARTNERS IN INDIA AND NEPAL**

THREE GUYANESE WOMEN

Because Guyana poses no threat to American security at the moment we never hear about it. When one of its more prominent opposition politicians was murdered in June the event caught the media people unprepared; they were not on hand to film the thirty thousand who turned out to the funeral. The murder caught the Guyanese unprepared as well, unprepared for such a dramatic turn in their brief and troubled history as an independent country.

Since independence the Prime Minister has been Forbes Burnham. Since coming to power he has held two elections, in 1968 and 1973. Both, it is alleged, and the evidence is impressive, were rigged. In 1978, instead of an election he held a referendum to give his government power to write a new constitution. This time the opposition called for a boycott and the Guyana Human Rights Association arranged for independent observers, including church people, to monitor the polls. The government claims the turnout was 70% and the vote in their favour 90%. Observers and opposition agree that the turnout was closer to 15%.

Guyanese democracy is not in good shape. Neither is the economy. Sugar prices have been wretched for the last few years and bauxite, the second major industry has been unable to take up the slack. Into this rather gloomy situation came Walter Rodney, a dynamic Marxist intellectual who seemed to breathe new life into Guyanese politics. He was like something from the heady multi-racial politics of the early fifties. But Walter Rodney was murdered in June and few in Guyana doubt that the government had a hand in it somewhere.

Guyana is not Guatemala or Chile, but it isn't Canada either. It is a moderately repressive society, not repressive enough to be brutal, at least not yet, but repressive enough to make dissidence difficult if not dangerous. While I was in Guyana the week after Rodney's death I met three women, each of whom in her own way has chosen to dissent.

The first we will call Sarah. She is young, seventeen or eighteen, Indian and Christian. She was brought up in the strict, rather old fashioned atmosphere of an Indian Christian home, and has a couple of uncles in the Pentecostal ministry. I met her working in the office of a communist union. Her parents, to say the least, were scandalized.

"But", she said, "I wanted to put my faith in practice in the life of the country." Where else could she go? If she were extraordinarily lucky she might find work with a government agency or union, but the government claims to be Marxist as well. In fact every major politician in Guyana says he is by Geoffrey Johnston

a Marxist of some kind. To be active in Guyanese public life means working with Marxists. There are no other choices. I think Sarah is right, but it hasn't made living at home any easier.

Amy, the second woman is the mother of three children. She could have prospered in business had she not married a minister. When I first met her in Jamaica she had no particular interest in politics, but in Guyana things have changed. The Thursday after Rodney's death the University Staff Association, of which she is a member, voted to stay off work until after the funeral. I met her Friday morning. "Some people have gone in for fear of their jobs, but not me. I don't care if I lose my job. How can they go back on what the Association unanimously decided?" But her absence from work that morning was not just a gesture of trade union solidarity. It was a political act, an act of defiance toward a government which had just, so most people believe, murdered its most dangerous opponent.

The third woman is Janet Jagan, Cheddi Jagan's wife, and editor of the opposition newspaper the *Mirror.* On the Monday after Rodney's murder I went with Moses Nagamootoo, a reporter on the *Mirror* to the Jagan house where we were to collect Mrs. Jagan and go to a political rally. As we approached the house we noticed three rather shady young men loitering across the way. The Jagan house was under surveillance. As we drove off Janet said "Moses, take their picture." He did so, and the men came running towards the car with drawn revolvers. Within minutes Moses was hustled off to the police station in the company of the three thugs and three other men who appeared to be regular policemen.

I sat beside Janet at the rally and she was worried, worried about what would happen to Moses. Fortunately he turned up at the rally an hour late, unharmed but minus his camera. He got it back the next day. It was not a pleasant experience for Janet. She had put him up to it, and he could have been badly hurt.

These tensions are the consequence of repressive government. Because of it Sarah disagrees fundamentally with her parents, Amy puts her job on the line and Janet worries over the welfare, at the police station, of one of her people. With Amy and Sarah we can identify more easily because neither are politicians and both are Christian. Janet is a politician and a communist into the bargain. But politicians, even communist politicians are human beings much like ourselves, people who worry over the consequences for others of the decisions they take. They do not have horns and tails.

It is just as well. Active opposition has become a Christian responsibility in Guyana. Otherwise the country will slide into tyranny. But opposition politics means working with Marxists; they are the only allies in sight. We should not be shocked therefore if the Guyana Presbyterian Church, the church with which we have worked for so long, appears in active support of Marxist politicians. They know what they are doing, and they know they can do nothing else.

OUR FAITH IN ACTION

Conference Hymn

If I trust Him, I will love Him,
Jesus, who has set me free;
With my heart and life adore Him,
His and only His to be.
Faith is trusting,
Faith is loving,
Loving Him who first loved me.

If I trust Him, I'll obey Him,
Walking only in His ways,
Seeking hour by hour to please Him
As I live life's busy days.
Faith is trusting,
Faith is living
Holy lives that bring Christ praise.

If I trust Him, I will yield Him
All my soul's capacity,
Gladly spending in His service
All I am or hope to be.
Faith is trusting,
Faith is bringing
All to Christ who died for me.

If I trust Him, I will serve Him,
Serve with all my heart and soul,
Sharing Christ by serving others,
His "Well done!" my only goal.
Faith is trusting,
Faith is serving
Christ whose mercy makes men whole.

Teach us, Lord, to know You, love You,
Gladly honor Your commands,
Worship You with all our being—
Hearts and wills and minds and hands,
Trusting, loving,
Yielding, serving
As Your law of love demands.

Tune:
Cwm Rhondda.
504 NBP

Copyright 1980 Margaret Clarkson, used by permission

Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

HOW TO IMPROVE ADULT EDUCATION IN YOUR CHURCH
by Jerald Apps $3.75

In his introduction Apps makes the statement that for most congregations the adult education program is both a problem and an opportunity, and that too often it is the former instead of the latter.

He says the idea for this book came many years ago when he was a 12-year-old warming a pew every Sunday in a little Lutheran church in Wisconsin. He was full of questions even then which weren't being answered. All age groups received the same program.

Many years later as a professor of adult education in university he was still bothered and influenced by that lack of opportunity in his youth. Hence this book as a result of his personal need.

It is a very readable book offering some concrete recommendations for an alive and forceful education program in church congregations. He combines theory and practice. He stresses so many of the basics which we heard discussed last evening in the panel. He and Anja would certainly see eye-to-eye on the new perspectives that young adults can bring to a church program.

He provides guidelines for:

1. understanding personality traits
2. choosing the most suitable approach
3. planning and setting up programs
4. even some actual case programs which have been successful

The book is new, in step with the present, and one I would recommend.

THE BOY CHILD IS DYING
by Judy Boppell Pearce $2.95

Mrs. Pearce, her husband and family lived in South Africa for eight years. One can read about apartheid but in many ways we will not understand just what it means as an everyday part of life. Through this book you experience what life is really like for the black person as well as the sorrow felt by the white people who love the people and the land. A book that should be on the History reading list in our High Schools.

POEMS AND PRAYERS FOR THE VERY YOUNG
Selected and illustrated
by Martha Alexander $1.50

A lovely little book of poems and prayers delightfully illustrated by Martha Alexander. It includes several well-known poems by well-known authors such as Robert Louis Stevenson, Christina G. Rossetti, Robert Browning, Ralph Waldo Emerson and Victor Hugo's "Good Night! Good Night!".

A nice gift for a child.

THE BEST TIME OF DAY
by Valerie Flourney $1.50

The story of William, a typical little boy and what he likes and dislikes and how he reacts to familiar daily situations. The book stresses the love and security of a family and the best time of day according to William is when Daddy comes home for supper and the family spends time together before bedtime.

THE BRONZE BOW
by Elizabeth George Speare **$4.50**

This is the story of a young Hebrew boy, Daniel who is growing up at the time of Jesus' ministry. He has joined Rosh, the outlaw in the hills. He spends five years there and returns to his Grandmother and Sister. He hears Jesus preach and the story tells of his struggle with his hate of the Romans and what Jesus teaches. Very well written—combining historical fiction with biblical facts. New testament people come alive. Easy to read. Would appeal to boys as well as girls.

NO ONE BUT GOD
by Neil W. Rabens **$1.75**

A colourful little book with a great appeal to the young child and which helps him to understand how much God created and how dependent we all are on him.

"Who can make a pumpkin or Peas in a Pod? Not you—not me!
No one . . . but God!!"

POSTAGE

First Book—$.35
Each additional book—$.10

SYNODICAL GIVINGS

January to July, 1980

OBJECTIVE		1979	1980
$ 34,025	BRITISH COLUMBIA	$ 13,044	$ 15,520
31,600	ALBERTA	9,544	11,201
18,925	SASKATCHEWAN	6,646	8,155
27,100	MANITOBA AND NORTHWESTERN ONTARIO	8,569	9,974
244,850	HAMILTON AND LONDON	79,159	92,625
249,925	TORONTO AND KINGSTON	82,013	90,986
112,900	QUEBEC AND EASTERN ONTARIO	38,735	38,752
$719,325		$237,710	$267,213

NEWS

NEW DIRECTOR FOR CANADA/CHINA PROGRAMME

Sr. Theresa Chu (Dr. Chu Mei-fen) has been named as the new Director of the Canada/China Programme. The announcement was made by Dr. Donald Willmott, Chairman of the Canada/China Programme, an educational program of the Canadian Council of Churches. Sr. Theresa is expected to begin work with the Programme January 1, 1981.

Sr. Theresa is a member of the Society of the Sacred Heart of the Roman Catholic church. Born in pre-revolutionary China, Chu Mei-fen was educated at the Sacred Heart Academy and Aurora University in Shanghai. After completing her M.A. in History at Manhattanville College in New York City, Sr. Theresa served as Principal of a girl's middle and high school in Korea, and subsequently became President of Song Sim Women's College in Chun Cheon, Korea. In 1977 Sr. Theresa was granted her Ph.D. from the Divinity School of the University of Chicago. Her thesis was entitled "The Religious Dimension of Mao Zedong's Thought". Since 1977 Dr. Chu has been working in Hong Kong with the China Liaison Office of the United Methodist Church (U.S.). She is presently working on a manuscript for publication by Orbis Books.

Sr. Theresa has extraordinary experience, advanced academic training, and fluency in English, French, Korean and two dialects of Chinese. The Canada/China Programme is delighted with her acceptance of the position.

NEW LEADERSHIP FOR WOMEN'S INTER-CHURCH COUNCIL OF CANADA

Thelma Smart was recently elected president of the Women's Inter-Church Council of Canada. A resident of Oshawa and an appointed representative of the Baptist Church, Thelma brings her former experience of team leadership in the Council to her new role as President. She plans to continue the practice developed by her predecessor i.e. to work as a team with the two vice-presidents, Janette Ledwith, an Anglican from Milton, and Ethel Gray, a Presbyterian from Ottawa.

Donna Hunter has joined the staff of Women's Inter-Church Council of Canada as General Secretary. A newcomer to Council but not to the concerns of Ecumenical Christian Women, she looks forward to the challenge and the stimulation of continuing the W.I.C.C. programs of worship, study and action that enable Canadian women to be responsible members of the global community.

FELLOWSHIP OF THE LEAST COIN

October is the time for the "In-gathering Service" for receiving the coins and lifting up our prayers and concerns for world peace and reconciliation; for relief for the suffering and oppressed.

A suggested service is available from the W.I.C.C. for your use and the last Wednesday of the month is the suggested date. After one service please forward your cheque or money order to:

Women's Inter-Church Council of
Canada
77 Charles Street, West
Toronto, Ontario
M5S 1K5

The International Celebration of the Silver Jubilee of the Least Coin Movement will be held November 26th to December 2nd in Manilla, Phillipines.

KOREAN CHRISTIAN CHURCH IN JAPAN

Women's Association Project being considered

For over thirty years, the KCCJ has dreamed of owning and operating both a Senior Citizens' home and a conference facility. It now begins to look as though both these dreams will be realized, thanks to the diligence and planning of the Women's Association.

While the plans are far from complete, land is being explored in the Sakakibara onsen (hotsprings) area of Mie prefecture, not far from the city of Nagoya. The Women's Association has been raising a fund for the purpose, and since this is a 'social service' project, some assistance may be obtained from the Japanese government.

The project, when completed, will have living and recreation facilities for senior citizens, and an inn-like establishment for conference type meetings for both small and large groups. The latter will also be available on a rental basis for groups other than those of the KCCJ, and thus provide a source of income which will offset the operating cost.

According to National Women's Association President, Ms. KYONG, Hei Jung, there is a long way to go and many uncertainties, but the first concrete steps have been taken. She asks for the support and the prayers of Christian women to help to bring the plans to completion.

Women's Conference.

The newly-constructed Kwansei University Seminar House was the spot chosen for the Annual Leadership Training Conference of the Women's Association of the KCCJ, where more than 50 women and 43 children assembled during the school vacation.

The young children, including babes in arms, were capably looked after by the young people of the church, enabling the younger women to share fully in the lectures, panel presentations and discussions. The main speaker was Professor CHI of Tokyo Christian Women's College, who spoke of the changing role of women in today's society.

The days began with a prayer meeting in the Chapel, at which two of the women shared their life-story. This was in the Korean language, perhaps because the first generation were more diligent in rising before the sun. The rest of the program was nearly all in Japanese, enabling the second and third generation to understand, and showing a real concern on the part of the older women to communicate with their daughters in the faith. Presentations were made by four young women on the Christian witness in (1) the Church, (2) Education, (3) Home (4) Society. Small groups were formed to discuss these subjects, and each woman had an opportunity to describe her personal experience in relation to her faith.

At the closing worship, tears were flowing as spontaneous prayers were offered, praising God for the privilege of being together and for the wonderful fellowship each had experienced despite the difference in age and language.

First Women Elders elected

For the first time in the history of the KCCJ, women elders have been elected by congregations, in Orio and Kyoto Nambu. The candidates still have to take the Presbytery examinations, which, under the new constitution, are conducted at the local instead of the national level. Following the examinations, the candidates, if successful, will be ordained in their own Presbyteries.

Published by: Arirang
The Korean Christian Church in Japan

wms highlights

St. James Presbyterian Church, Winnipeg

The Evening Auxiliary, W.M.S., St. James Presbyterian Church, Winnipeg held their annual Thankoffering meeting when they conducted the morning Service of Worship on Sunday, April 27. The Young People's Choir sang "Send a Message" and "Hey, hey anybody listening". Four young boys from the Sunday School took up the offering. Mr. & Mrs. John Bertholet and Sherilynn of Hartney, Manitoba gave a very enlightening and challenging presentation of their work among the people of Nepal which was enthusiastically received by the congregation. The general theme of the Service was how we, too, in the local congregation might better serve in our church's growth.

St. Andrew and St. Paul, Montreal

A Memorial Photograph of Miss Edith Cavell Pratt, a nurse from the congregation of the Church of St. Andrew and St. Paul, was dedicated by the Rev. W. Russell in February. Miss Pratt served as a missionary in India for many years. The photograph, its framing and memorial inscription were provided through the generosity of members of the afternoon and evening groups of the Women's Missionary Society, Church of St. Andrew and St. Paul.

New Group In Kelowna, B.C.

On November 14th, 1979 a new Women's Missionary Society group was formed at St. David's Presbyterian Church in Kelowna, B.C. We have an average of eight ladies at each meeting. Also, a delegate was sent to the Presbytery in Kamloops and one to synodical in New Westminister, B.C. Ivy Howard, Area Educational Consultant visited and will be returning to St. Dvaid's in June, 1980. We are working very closely with our new Minister, Dr. L. E. Siverns in the mission work.

A Thoughtful Gift, Toronto

A very loving and thoughtful gift of money was received by the Agnes Johnston Group of Riverdale Church from Mr. & Mrs. Ken Johnston, daughter and son-in-law of Mr. & Mrs. Frank Sherwin.

Mr. & Mrs. Sherwin, while on vacation in Australia, were in a serious car accident. Being most thankful to God for their safe return, Mr. & Mrs. Johnston wished to express their thanks in some tangible way. Knowing the Agnes Johnston Group means a great deal to Mrs. Sherwin, this gift was given in grateful thanks, and was much appreciated by the members of the Agnes Johnston Group.

Camp Kintail

On the week-end of June 6-8 forty-five ladies enjoyed the new facilities for the first time at Camp Kintail, on the shore of Lake Huron.

Mrs. Dorothy Neal of Sarnia was the Camp Director. The Theme was "MISSION OF OUR CHURCH". Friday night's fun and games were organized and led by Mrs. Barbara Tubb.

Saturday had interest group sessions led by—

Bible study	Mrs. Francis Nugent
Creative Worship	Mrs. Queenie McBean
Programs	Mrs. Jean Munshaw
Drama	Mrs. Mae Gillately
Crafts	Mrs. Thelma Wooton

Seven groups provided a program Saturday evening from a Theme "Christmas in June" resulting in an old fashioned Christmas Concert with skits, drills etc. Cathy Nugent of Ripley contributed two songs she had composed: "A Christmas Thought" and "A Thought's Eternity". Impromptu singing formed a major part of each day's activities. Francis Nugent ended the program with the beautiful worship service she had prepared for Synodical with slides etc.

Special guests were Miss Isabel Hunter, President of Council and Miss Beatrice Scott, retired Missionary, after serving several years in India. She was speaker Saturday night, telling some interesting experiences and brought the meditation Sunday at the Church Service using "Christ Pre-eminent". Twelve ladies formed a choir and Joyce McVicar (blind since 6 yrs.) sang "The Twenty-third Psalm".

The wet cold week-end ended Sunday after lunch served by Mrs. Juanita Coventry with everyone happy to have a warm place to eat, sleep and enjoy the companionship and fun.

Lochwinnoch Presbyterian Church

A very pleasant "At Home" was held at the Lochwinnoch Presbyterian Church on April 12th, 1980, to honour Rev. R. K. Earls and Mrs. Earls on the occasion of their 25th Wedding Anniversary. They were married in St. Pauls Church, Amherst Island, in April of 1955.

An address was read by Mr. Burt Virgin representing the Session of Lochwinnoch where Rev. Earls is ministering and Shane Larone presented the couple with a purse of money. Shane represented the Sunday School. A guest book presented to the couple by the Young People's was signed by 140 people. Both Rev. and Mrs. Earls responded very fittingly.

Two of Mrs. Earls' sisters from Kingston were present as well as many relatives from Kingston district and Amherst Island. Also present were guests from Cobden, Ross, Scotland, Renfrew, Almonte, Perth and Pembroke.

MONTREAL SAYS 'WELCOME HOME'

From across the Presbyterial, W.M.S. members and friends gathered at Knox Crescent and Kensington Church recently to welcome Miss Margaret Stewart, R.N., seconded to the Leprosy Mission Canada and waiting visa to Papua, New Guinea. Just back from India (period of orientation), the fine slide presentation added much to the inspirational and informative meeting. Good wishes and the assurance of prayer support were extended to 'Margaret' as she visited with friends in her former 'home' church. Miss Jean Brown presided and a fine social hour followed the meeting.

Knox, Waterloo Thankoffering Meeting

A special Spring Thankoffering Meeting was held at Knox Presbyterian Church, Waterloo, Ontario on Tuesday, April 1st, 1980 sponsored by Women's Group "D" Forty-four women were present and partook of an enjoyable light breakfast consisting of fruit punch, muffins, preserves, coffee and tea.

The programme opened with a dialogue between two of the group members telling of the beginnings of the Thankoffering meetings in Knox church, which was very enlightening to the newer members.

A brief history of the Women's Missionary Society W.D. was given, from the year 1864—over 100 years ago—three different women's groups supported missions by such projects as making quilts for needy people in Canada, sending nurses to the Klondike, working among the native people of Western Canada and sending money overseas to support medical workers and teachers in many countries. In 1914 these three Missionary Societies united to form the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada. Their prupose was to unite women, youth and children of the Church in prayer, study and service for the advancement of the Kingdom of God at home and abroad. This WMS group encouraged all women in local Congregations to have some connection in supporting mission work. Local groups do this by having active members or associate members. Here at Knox Church all of the Women's Groups are associate members of the WMS. Within the past ten years the WMS (W.D.) has shared in the total mission of the Presbyterian Church by administering mission funds through the Board of World Mission.

Rev. Glen Davis was the guest speaker. Rev. Davis was for 15 years associated with the Korean Christian Church in Japan and is now Secretary for Mission Education of the Board of World Mission. He spoke of his work in Japan, explaining that the Koreans in Japan are the largest minority group there, having originally been brought to Japan to do the menial work in developing the country. They are looked down upon by the Japanese and have no citizenship rights. The Korean Christian Church in Japan was instrumental in providing kindergarten teaching and assisting students in furthering their education after the basic schooling given in the Japanese school system. During this period of schooling the Korean children, like their elders, are looked down upon by the Japanese. Slides were shown by Mr. Davis, illustrating the work being done by our Church for the Koreans in Japan.

Two members of Knox Women then spoke on the concrete aspects of mission in our Congregation at Knox through prayer, financial contributions and especially with the Luu family from Vietnam who came to Waterloo under our sponsorship in March. The group was pleased to have a letter from Mr. Luu, which had been translated by a member of our Congregation, expressing his deep appreciation for all that Knox Church had done to set them up in a home. They have been out to several services at Knox at their own request and are learning to communicate very well with those members of Knox who visit them.

Following the Thankoffering meeting, the group adjourned to the Chancel of the Church and Mr. Davis led us in a service of Communion, using a loaf of bread and the common Cup.

North Pelham Good Friday service

The North Pelham Auxiliary of the Women's Missionary Society held its annual Good Friday Service at First Presbyterian Church on April 4th, 1980. Mrs. Robert Sinclair and Mrs. Kay Ellis greeted the many who attended.

The President Mrs. W. A. Rice, extended a welcome to all; and was assisted in the opening Worship service by auxiliary members, Mrs. Donald Miller and Mrs. Ruth Kline.

Special music was provided by the Church organist, Mrs. Michael Rice, whose organ selection was "Galilee".

The guest speaker was Mrs. Lena Ambrose of Grimsby, who has travelled extensively; and she was introduced by Mrs. Roy Johnson. She spoke on her recent trip to China, giving her impressions of the country and its people. She was impressed with the apparent contentment of the worker, despite a relatively low standard of living; and their family and community concern.

Appreciation to the speaker and to the Church organist for the special music enjoyed was expressed by Mrs. Wilford Yungblut. The President added her thanks to all those who participated.

Dr. Sinclair closed the service with the benediction.

During the fellowship time that followed, Mrs. Ambrose responded to questions on China.

Mrs. B. Beamer and Mrs. Evelyn Brenton were hostesses for the tea hour and they were ably assisted in serving by girls of the church.

Waterloo-Wellington Presbyterial Workshops

The ladies of St. Andrew's Presbyterian Church, Arthur and Duffs Church, Puslinch were the host churches for two well attended workshops for Waterloo-Wellington Presbyterial.

Mrs. Karen Timbers, Area Educational Consultant, and Miss Lynn Longmuir, her assistant gave capable leadership.

All participants took part in the programs—How to reach out to New Members, and to spread Mission in the congregations, also how to develop exciting New Programs.

Mrs. W. A. Parker, the Presbyterial President opened the meeting and conducted the business part.

The assessment papers of those attending showed appreciation toward the leaders.

St. Andrew's, Swift Current

St. Andrew's Presbyterian Church Ladies presented their "Thankoffering" service with Taiwan as the main theme.

Marie Lynd led the service with Pauline Cassidy, Ragna Gillies, Kathleen Ens, and Lois Donaldson participating.

All were invited to lunch and a social visit after the service.

"Celebrate Saskatchewan" was the theme carried out by St. Andrew's Presbyterian Church ladies spring tea.

Greeting the guests at the door were Lois Noble and Anne Short, president.

Edith Marsh was in charge of the silver collection.

Mary Findlay convened the tea table and Lois Donaldson was in charge of the food. The home baking table was headed by Lillian Baynton with Gladys Baellie and Mary Porter at the bazaar and novelty table respectively.

The last Sunday in April was a "Celebrate Saskatchewan" service with the young people participating. Miss Sheila Scott and Miss Melody Howlett led the service which might have been very similar to one of 1905. Familiar old songs were sung with "Thoughts of Yesteryear" being shared with the congregation, many of whom were dressed in "old time costume". Kitchen antiques on display added to the setting.

The tea tables were decorated with Tiger lilies and old time mementos arranged by Marie Lynd.

Cheerful ginghams and long costumes of the early 1900's were the mode of the day with home made pie, tea and coffee being served to the guests. Home made candy was sold by the "Youth Group".

Barrie Presbyterial May Rally

In the beautiful Sanctuary of the Alliston Knox Church many W.M.S. ladies gathered for the May Rally of the Barrie Presbyterial. Mrs. W. C. Robertson, Bracebridge, Ont. presided using the Theme, "Bear ye one another's burdens". The meditations reminded each one that we all have some talent that can be used to make life more pleasant for those around them.

Reports given by the Synodical delegates spoke of a very informative and interesting gathering held at Midland, Ont., April 15 & 16, 1980.

The Afternoon Session began with a meaningful Communion Service led by the Rev. Alexander Clements, Minister of the hosting Church. Mrs. Joan Hunter sang a solo "Did You Forget To Pray This Morning?" Mr. Frank Wilsmith, Chairman of the 2nd Century Advance for Christ Campaign, told about the troubled spots in the world and asked each one to pray that God's love will smooth out these crises.

London Presbyterial

A very interesting meeting was held at Hamilton Road Presbyterian Church in May. District No. 1 of the London Presbyterial of the Women's Missionary Society was pleased to present as their guest speaker, Rev. Jack McIntosh, a Korean missionary in Japan. District No. 1 includes the Presbyterian churches of Belmont, Dorchester and London.

Mrs. Rowland Fraser, of Hamilton Road, presided. Approximately 55 people attended. Those taking part in the service included; Mrs. B. Guildiken of Knollwood Park; Mrs. J. Gordier, Dorchester; Mrs. J. M. Pollock and Mrs. J. Coventry, both of Hamilton Road. Mrs. D. Nisbett brought greetings from the Presbyterial. Treasurer, Mrs. D. Eickenberger, gave her report. Mrs. I. Lamb of Belmont presented highlights of the Synodical held in Brantford. Mrs. B. Lawrence of Elmwood Ave. reported on the May Day Retreat held at Pearce William Camp and Mrs. J. Coventry of Hamilton Road spoke on the up-coming Camp Kintail week-end in June. Mrs. Andrew Lee, of the Korean congregation from Hamilton Road, sang a very beautiful Korean hymn accompanied by organist, Mrs. M. Stewart. Miss Shirley Porter, of Hamilton Road, introduced Rev. MacIntosh. His love and concern for the Korean people was evident in his presentation and description of coloured slides of the Koreans in Japan. Mrs. M. Chalmers of Elmwood Ave. thanked Rev. MacIntosh. Rev. J. M. Pollock of Hamilton Road closed the meeting with the benediction. A social hour followed with members of the Wilkie and Margaret Ramsay Auxiliaries of Hamilton Road convening.

Quebec Presbyterial Annual Rally

The 66th Annual Rally of Quebec Presbyterial of the W.M.S. (WD) was held in St. Andrew's Presbyterian Church, Sherbrooke on May 17th, with an attendance of thirty-two.

Mrs. H. Mayhew, Presbyterial President, conducted the meeting. The theme was "In Times Like These": "O ye hypocrites, ye can discern the signs of the sky, but ye cannot discern the signs of the times". Matt. 16:3.

Mrs. E. McKelvie, President, St. Andrew's Auxiliary, extended a hearty welcome to all present.

Devotions and a memorial service were conducted by Mrs. R. Davidson and Mrs. Larochelle, L'Eglise St. Paul, Melbourne.

Mrs. Mayhew read a tribute written by Mrs. D. P. Murray, St. Paul's, Scotstown to Mrs. Bessie Boy, a much loved and devoted member of the Presbyterial, who was called to higher service, early in the year.

Mrs. A. McGregor, Synodical President for Quebec and Eastern Ontario sent greetings and regrets for being unable to attend the meeting.

The Treasurer, Miss Chris. Morrison commended the group for their efforts, and mentioned the need of prayerful consideration for the future work of the W.M.S. in this area.

Mrs. Walker reported that Camp Retreat would be held at Richmond on September 13th, and hoped as many as possible would plan to attend. The theme is "Getting our Priorities Straight" and the guest speaker will be Mrs. Nancy Craig, St. Foy, Quebec.

Interesting reports of the Synodical of Quebec and Eastern Ontario were given by the delegates, Mrs. J. Murray, Mrs. Y. Larochelle and Mrs. E. McKelvie.

Miss Margaret Boyd, Educational and Resources person, presented a helpful study relating to the theme. Several portions of Scripture were read and discussed in small groups. Present day signs and the need for us to be effective witnesses in times like these were also discussed.

Closing devotions for the morning session were given by Mrs. A. W. Murray, St. Paul's, Scotstown.

The afternoon session convened with special vocal selection by Don Savage and Marilyn MacDonald.

The guest speaker, Canon Awcock, Lennoxville, Archivist of the Anglican Church for the Diocese of Quebec, spoke about 'Our Heritage'. With the declining population, many of the smaller churches are disappearing and he urged each group to get historical information about each small church in the area. He showed booklets which could be used to have the history printed and kept for future generations.

Mrs. D. Oakley thanked Canon Awcock for his interesting address. Highlights of the 1980 Council Meeting were given by the delegate, Miss Chris. Morrison.

A time of prayer was observed.

It was suggested by Miss A. Morrison that the Blue Book which contains valuable information be used and studied more by the local groups. All agreed it would be helpful.

Mrs. F. Converse invited the Rally to meet in St. Andrew's Church, Melbourne in 1981.

Courtesies were capably extended by Mrs. W. G. MacLeod, St. Paul's Scotstown.

Mrs. D. Oakley gave the closing devotions.

Tea was served by the ladies of St. Andrew's Auxiliary and a pleasant day brought to a close.

"Hungarian Work in Montreal" Highlights Presbyterial

The diversity of Mission opportunity in Canada was apparent to the women of the Montréal Presbyterial after an afternoon with the Reverend Peter Szabo. Reverend Szabo was the guest speaker for the Montreal Presbyterial Spring meeting at First Presbyterian Church, Verdun, on a beautiful May afternoon. "Hungarian Work in Montréal" was the speaker's topic and he delighted the audience with the 300 year old history of the Hungarian Protestant community.

Coming from the Lutheran tradition in Hungary, this immigrant congregation found the going rough in their early years in Canada. The Presbytery of Montréal decided to take this congregation under its wing, and the group has grown and stabilized in the Livingston Church where three congregations now worship, including the Hungarians and a Greek congregation. Mr. Szabo's presentation was characterized by his charming, witty style, and he impressed on the group his concern that the present thrust of our churches is more that of a social club instead of worship and Bible study. His humour carried this serious message with love and joy. Bravo, Mr. Szabo.

Music was also a part of the Spring meeting. Joy Armour and Rita DePierro led a Hymn Sing to get the group off to a good start. A choir of fourteen men and women from the Hungarian Church sang three pieces in Hungarian.

A devotional and short business meeting were conducted by the President, Ms. Lyla Page. Hazel Davis included highlights from the Annual Council Meeting and announcements were made concerning the May 30th Conference in Ottawa and the Open Meeting of the Montréal Presbyterial scheduled to be held in Valleyfield in September.

"Mission Update" was the title of a humourous but thought provoking skit presented by two budding talents, Doris Blaise and Donalda Clarke. The scene was set as two rather misinformed church women read a letter from a missionary in Malawi. The laughs were plentiful and we could all identify with the comedy and the underlying theme.

The meeting was brought to a close as courtesies were extended to the Verdun Church by the President and with the singing of "In Christ There Is No East Or West". The Reverend Ms. Ruth Syme gave the benediction and all adjourned richly blessed by the opportunity to hear of the challenge and opportunities of the Lord's work in the world.

Glengarry Presbyterial Annual Rally

"If you have one talent—Use it," was the Theme of the 66th. Annual Rally of Glengarry Presbyterial, Women's Missionary Society, held in Kenyon Church, Dunvegan, in May, and attended by 100 members.

Mrs. Wm. Ewing, President, was in charge of the meeting, assisted by the Secretary, Mrs. John Barton.

Good reports were given by the delegates to both the Synodical and Council meetings.

The guest speaker was Miss Sandra Estabrooks, Pastoral Counsellor, who outlined the Missionary work done at Christian Community House, Ottawa where the main Theme is "Sharing and Caring". Their biggest problem is too many troubled and hurting people needing help.

One of the highlights of the afternoon Session was the presentation of an Hon. Life Membership Certificate and Pin to Mrs. Alpin MacGregor, Williamstown who is a Past President of Glengarry Presbyterial and is now President of the Synodical of Quebec and Eastern Ontario. The address was read by Mrs. A. D. Stewart, an Hon. President of Glengarry Presbyterial, now residing at Maxville Manor. Mrs. Stewart is 96 years old. The presentation was made by Mrs. William Ewing.

In Remembrance

Mrs. Helena MacLeod
St. John's, Cornwall, Ont.

Mrs. Robert (Ima) Foulds
Miss Edna Speers
St. David's, Hamilton, Ont.

Miss Margaret McIver
Knox, Kincardine, Ont.

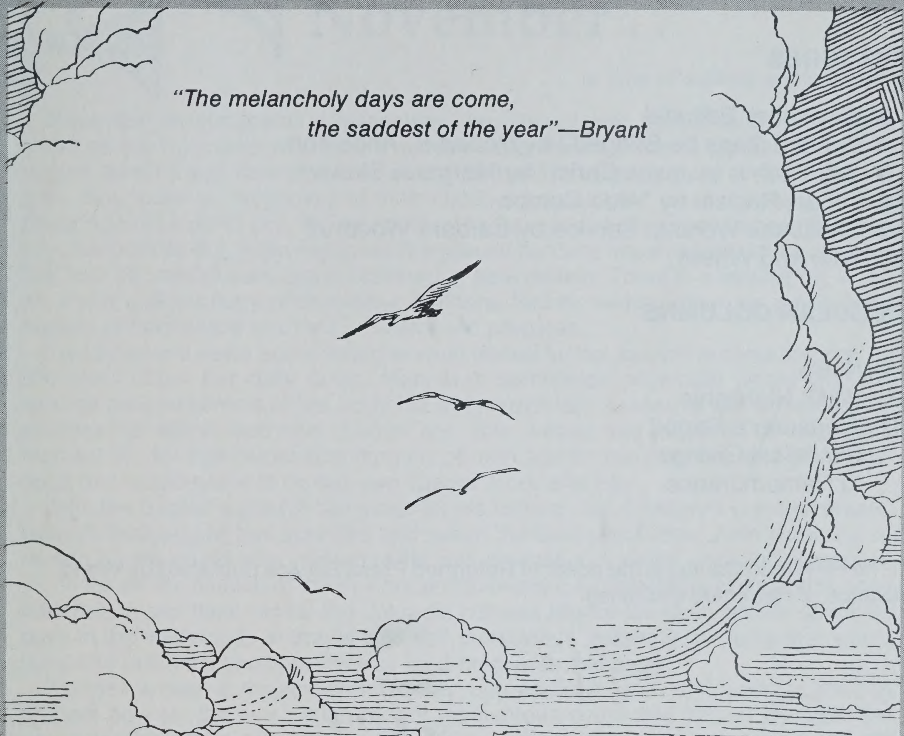
Mrs. Robert Calder
Mrs. Stanley Williams
Mount Forest, Ont.

Mrs. Herbert Walls (Irene)
St. Andrew's, Newmarket, Ont.

Mrs. Alex. (Idona) Henderson
Orangeville, Ontario

Mrs. Eric (Deila) Provins
St. Paul's, Peterborough, Ont.

Mrs. Rose McRae Cooke
Kildonan, Winnipeg, Man.



"The melancholy days are come,
the saddest of the year"—Bryant

NOVEMBER 1980

GLAD TIDINGS

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* The Rev. Aldo Comba is the editor of Reformed Press Service published by World Alliance of Reformed Churches.

GLAD TIDINGS
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L. JUNE STEVENSON
EDITOR

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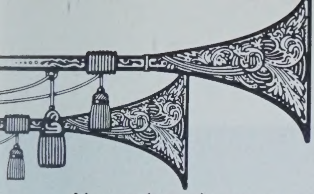


"Prepare ye the way of the Lord" (Isaiah 40:3)

November . .

a time of waiting and preparing

November always seems a melancholy, grey time of year. It is perhaps the one time when we are frustrated most by the resolute progression of nature and our inability to control winter's less desirable attributes. The trees, though stripped of the autumnal glory they wore so splendidly at their October coronations, seem to stand starkly proud against a pallid sky, like monarchs who have lost their crowns but not their dignity. Beneath its dry, yellowing grass the ground hardens imperceptibly like a giant ice rink with its underground pipes activated in slow motion. There is a familiar nip in the air and a sudden flurry of snowflake feathers. Nature awaits winter, its predestined season of hibernation and rest . . . waits and prepares.

Two thousand years ago a young woman waited for her season to come to pass. As she went about her daily tasks, Mary was sometimes physically weary with the strange new heaviness of her body but often spiritually exalted at the wonder of the purpose for which God had chosen her. She waited and prepared as expectant mothers do, for that demanding moment of birth and for the on-going task of motherhood that would prove to be her own special cross and joy.

John the Baptist waited in the wings for his feature role in history's greatest drama. Isaiah's trumpet call had sounded and seven hundred years later, John knew the direction his life would take. His entire life was devoted to a single, consuming purpose . . . to herald the coming of the Saviour and to prepare an unenlightened world to open their hearts and their minds. But John did not wait idly for the Messiah. He spent his days in the wilderness in prayer and self-purification, polishing the lamp that would burst into brilliance and light the way for a far greater radiance.

Our task is clear in the somewhat dreary, unpredictable days of November. We can prepare now for the celebration of that momentous event that forever changed the colour of winter from grey to pure silver. Now is the time to ready our homes and our hearts for welcoming Christ into the world once again and for sharing His message of love with others . . . time to build up the fires on the hearth of our faith even as we have the fuel tanks filled.

Let us take the quiet moments to read, meditate and pray . . . to memorize those inspiring Bible verses that will sustain us when we feel overwhelmed in the middle of a crowded shopping plaza with 'Jingle Bells' blaring overhead. We can make concrete plans for wherever we will be this Christmas . . . travel arrangements, booking festive entertainment and a house cleaning schedule. Let's list the many jobs we have to do and decide how and when we will accomplish them. As Christmas shopping begins presents can be wrapped and put away. Baking can be done and frozen for later. Christmas cards written early in November will give us extra minutes to add those special words of greeting. We could help someone else begin their preparations early . . . teach a child a craft to make their own presents and take an elderly neighbour on a shopping trip.

Mary and John the Baptist inspire us. They prepared themselves mentally, spiritually and physically. Their thoughts were on God, His Son and the accomplishment of God's will through them. Their waiting and their preparations were purposeful. If we busy ourselves now with happy hearts we will have time at Christmas to enjoy our friends and family. We will have time to participate fully in our church services and, most of all we will have time for Christ. Let us pray for the serenity and patience of Mary and the selfless devotion of John the Baptist as we wait and prepare this November. ■

L. June Stevenson

Can the Gaps

- *generation*
- *religious*
- *cultural*
- *political*

For over fifty-three years The Presbyterian Church in Canada has played a significant role in the work of evangelism among the Koreans in Japan. We are still there, working side by side with Korean pastors and evangelists. In recent years however, it has become more and more clear that this ministry must reckon with the special needs of Koreans in Japan as an ethnic minority. The basic message has not changed, but the way that it is heard is radically affected by the cultural and social factors which shape the Koreans' lives. This is especially true when we consider the needs of the youth.

Like every nation, the Koreans in Japan have their "Generation Gap". Rapid social change, increasing urbanization, the burgeoning of educational opportunities and the constant threat of world conflict combine to produce an unstable context in which the younger generation must make their way. The universal tension between youth and parents is further complicated in the case of the Korean youth in Japan, in that these youth have grown up in a Japanese environment, speak Japanese as their first language, and see Korea as a remote 'homeland', while their parents (many of them at least) speak Korean as their first language and look on Japan as the alien land in which they live as strangers. Parents who see their children 'passing' as Japanese feel that the homeland is being betrayed. Their own sufferings at the hands of the Japanese Imperial government and military in the past, and the scores of minor irritations at the present time, serve to keep alive a burning resentment and distrust of anything Japanese. They feel they must communicate these feelings to their children. The young people however, who are discovering that it is possible to work out a way of life on the Japanese scene despite the difficulties, are torn between loyalty to their parents, a deep and unchanging strain in Asian life and their own perception of reality. The result is a kind of two-level living . . . one for the home circle, and one for the world outside. And the gap widens.

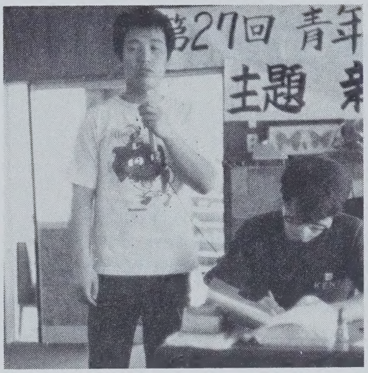
Children and youth in Christian homes

be Bridged?

by Robert K. Anderson
—Associate to General Secretary of KCCJ

have yet another gap to deal with. The early Christian missions to Korea and the Koreans in Japan came in a time when the norm was a strict and sometimes rather rigid conservatism. Pastors and leaders emerging from the schools of that era tended to emphasize the demands and the restrictions of the Christian life, and to neglect the note of freedom and liberation which is at the core of the gospel. Many of the second and third generation Korean youth, seeing only the negative aspects of the Gospel, chose not to follow the Christian way. The alternatives were not so much the local religions of Buddhism and Shinto, and the scores of offshoots of these, but the 'new' religion of unabashed secularism and commercialism of post-war Japan, with its own pantheon of industries, its own rituals and its promise of rewards in the present. Parents—and pastors in Japan (as in Canada) struggle to proclaim the Gospel in the face of these pressures, but as yet have not found an effective means of being heard.

A final producer of a gap to be bridged is political ideology. The chief ideological division to be found among Koreans in Japan is that between communists (Marxist and Maoist) and non-communist. In this division the communists are by far the best organized and informed through a tightly disciplined structure including schools, a university, newspapers and a network of local organizations. Over one third of the Koreans in Japan follow the communist line and, as may be expected, Christians among them are very few indeed. 'Non-Communists' on the other hand may include everyone from those with a positive orientation to democratic principles, to supporters of the military dictatorship of the homeland, to the politically dis-engaged. Members of the Churches of the KCCJ come from this group—mostly from the latter category. Between the 'communist' and the 'non-communist' sectors there is not a gap but a stone wall, with very few chinks through which any kind of communication may be made.



Lee Shin Il-Young
People's Chairman

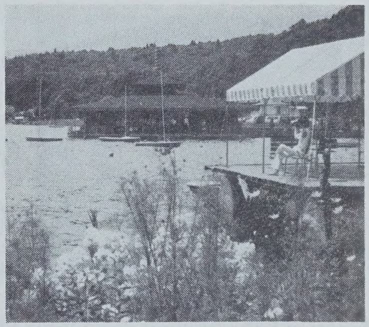
Given this situation of generation gaps, cultural gaps, religious gaps and political separation—is it possible to speak of communication or of reconciliation? Where can one begin, and what is the role of the fraternal work of The Presbyterian Church in Canada?

It is immediately clear that there must be a breakaway from the ghetto-thinking of the 'minority' mentality. One way in which this can be done is by providing opportunities for Christian leadership training for both first and second generation Koreans, especially for the young, while their ideas are still in the process of forming, and before their hopes are dimmed. Christian literature in the readers 'first' language, a kind that can be studied and discussed, is particularly appropriate in a highly-literate nation like Japan. But most effective of all would be direct dialogue with Christians of

Japanese Summer Festival

other nations—choosing first those nations that have shown a vital Christian development despite local pressures so that the faith may be 'caught' as well as 'taught'.

It is clear that all of these are beyond the ability and means of The Presbyterian Church in Canada alone. But some of them at least might be tried. Perhaps a beginning would be the 'adoption' of one of the 43 congregations of the KCCJ by a congregation in Canada as prayer and sharing partners, the exchange of visitors between the congregations, and perhaps the planning of a 'year abroad' programme for one or more young people in a Canadian home. Such a programme would have a double effect: the little that we would give and the hundredfold that we would receive in understanding, fellowship and spiritual growth. ■



Lake Nojiri where Young People's Conference held.

3 Generations Studying Together

"My Faith is in Jesus Christ:"

A missionary tells of the joys and frustrations as she **prepares** and **waits** to go overseas

by Margaret Stewart

In September 1977, after much praying and reflecting on my life, I felt a very strong desire to serve overseas. Two years later, January 1980, I left for India for four months' training in leprosy work, loaned by the Presbyterian Church to the Leprosy Mission Canada.

What is it really like, preparing to go overseas as a missionary? The only appropriate answer is, it's different for each person. Two recent letters to Mission Update suggested that we "tell it as it is" and that is what I am going to do. I'll tell about the disappointments and frustrations, but also the blessings, joys and challenges.

I've learned a great deal about the church, about administration and organization, about individuals and relationships and about myself. I believe we need to inform people within our congregations about what is actually going on. We need to present both sides of the story and admit that there is often a lot of pain, frustration, disillusionment, but also great hope, joy, love and excitement within our Christian lives and indeed within the church. I hope this article will be interesting and informative and that it will lead the reader to interest, involvement and action in missions.

Before outlining the events of the past 2½ years, I would like to tell you a little about my background. I grew up in Montreal and after graduating from the Montreal General Hospital in 1967, I worked as a registered nurse for three years.

One of those years was with the Grenfell Mission in Northern Newfoundland. I had been raised in a Christian home and attended Knox Crescent and Kensington Church in Montreal, but it was not until my year in Newfoundland that I personally committed my life to Jesus Christ. From that time on I have continued to grow in faith and love. I have become increasingly aware that God has a definite plan for me, and that it is only when I give myself more fully to Him that I discover the real purpose and meaning of my life.

My plan was to go to Ewart College for one year and then return to nursing. Three years later I graduated from Ewart College and worked as a church extension deaconess in East Toronto at St. David's and Malvern, and then at Gateway Community Church for three years.

As a child I had thought about being a missionary and while studying at Ewart there were a few times when I considered it again. In September 1977 I responded to the challenge. At that time I was working half time as the deaconess at Gateway. I was also taking a nursing refresher course at Seneca College. By inquiring early and while I was working I had hoped that I might have an appointment by the Fall of 1978.

In January 1978 I went to the Board of World Mission to express my interest in overseas missions. From then on it seemed like an endless process. After meeting with the personnel committee, I attended a self-assessment weekend. Attendance at this weekend is required of all persons planning to work in a cross-cultural situation, and provides an opportunity for sharing ideas and feelings about one's strengths and limitations for such work. The leadership is given by a psychologist, employed by the Presbyterian and United Churches.

More meetings and interviews followed. In May at a meeting with members of the personnel committee it became clear that the countries in which our church is involved, have very few, if any, openings for registered nurses. They want people with degrees in teaching or public health.

My hopes of going through the Presbyterian Church were shattered at that moment and I was ready to go and look elsewhere. However, when I mentioned I was wanting to go as a volunteer, that seemed to be a different story—there was hope!

June was the month for T.I.L. (Toronto Institute of Linguistics). 150 prospective Canadian and American Missionaries from many denominational backgrounds attended. It provided marvellous opportunities for sharing with other missionaries and learning of the work they'd be doing and the countries to which they were going. It was also very hard work but a fascinating course and a most worthwhile experience. The programme was aimed at helping us to learn how to acquire the language and culture of our adopted community. The most difficult part for me was being the only one who did not know which country I'd be going to.

In July I attended the mission orientation course at Cedar Glen with fifty other participants. This was a very different experience in a more relaxed environment. It provided opportunities for looking at missions from different points of view and led one to the realization that mission is on-going and changing with the times, but the command of Christ remains the same—"Go and preach the Gospel".

While taking the refresher course in nursing I learned of the International Health course offered by Seneca College. I was surprised that no one had recommended this as possible preparation and knowing about it, decided I did not want to go overseas without it.

From September to December I worked for a nursing registry in Toronto and in January 1979 started the International Health course. Most of the twenty-three students were going overseas with various missions. Still not knowing where I'd be going I chose to do all my assignments on India. It was an excellent course focusing on midwifery, tropical diseases and health services.

Not a day passed without my wondering where I would eventually be going. I must admit there were times when I was rather disillusioned, but thanks be to God, the Light always shone through and I regained my enthusiasm and motivation with a renewed faith.

One day Mr. Roberts (Secretary for Overseas Operations, BWM) mentioned a letter from the Leprosy Mission who were looking for staff. I decided to pursue this possibility on my own. The BWM staff also had conversations with the Leprosy Mission on the details of making me available.

I was most encouraged after meeting Mr. Graham, the executive director of the Leprosy Mission Canada. Yes, they wanted nurses and I did not need to have a degree. During the months that followed the Leprosy Mission accepted the orientation I'd had with the Presbyterian church. In July 1979 I was seconded to the Leprosy Mission Canada as a Presbyterian Missionary. As a volunteer my travel, accommodation and living expenses would be paid, shared by both sponsoring groups.

From July to August I had holidays and did deputation work at Camp Geddie (Nova Scotia) as nurse, leader and resource person. I loved camp and had a marvellous opportunity to share with the children. They were interested to learn about leprosy and the life of a missionary and were very open and honest with their questions.

In September I visited about eight Leprosy Mission Auxiliaries in Ontario. The commitment of all the members was very impressive and they are a strong praying group.

The first week in October I learned that my departure was delayed until January. I need not describe what I felt that day. After all the delays and explanations to people, how could I now explain this to my family and friends. That same day I was asked to go to Listowel as deaconess for two months, as their minister, Rev. H. Morris was going to Nigeria. I jumped at this opportunity to "escape" and be with people who didn't know anything of the process I'd been through. After initial upsets I find ways of dealing with disappointments and delays, but how to explain to others—that is the hardest part of all. Eighteen months after leaving my work as a deaconess I was now back working in a congregation. I loved the people, the rural life-style and the work. I had a marvellous two months.

On December 4th, in a conversation with Mr. Graham, he asked if I would be willing to go to India for training in leprosy. After four months I would have to return to Canada to get my visa for Papua, New Guinea. Of course, I was willing. I was so excited but decided I wouldn't believe it until I was on the plane.

I had four wonderful months in India, learning about leprosy and life on the mission field and being exposed to another culture. That is another story in itself. It was an invaluable experience.

I'm excited about the work I'll be doing and am naturally anxious to get started. July 21st, 1980 I'll be leaving for Papua, New Guinea to work with leprosy sufferers.

I sometimes ask myself—what would I have done if back in September 1977 I knew it was going to take this long? Then I had hoped to be away by at least the fall of 1978 and serve for two or three years. In spite of all the delays, disappointments and disillusionments my desire to go is even stronger and my commitment greater.

If my faith was in man I would have left long ago but my faith is in Jesus Christ and I am responding to what I believe is His call at this particular time in my life. I've learned to trust the Lord in a way that I never have before and my life has been so enriched. My prayer is that He will keep me faithful and obedient in His service. ■

Editor's Note: We hear that Margaret arrived safely—at last—at the Leprosy Mission towards the end of July.

"Season of mist and mellow fruitfulness"—Keats

Focus: Racism

The Rev. Aldo Comba, Editor of RPS, attended the World Council of Churches' world consultation at Noordwijkerhout, Netherlands, June 16 to 21, on the theme, "Churches Responding to Racism in the 1980's".

One of my first experiences in race relations goes back to the years of my postgraduate studies in Britain. There were many black students then, some from Africa, others from America. Once I asked one of the Americans about his relationship with Africans. Something in my question hurt him, and he retorted angrily, "Do you think that the colour of the skin is enough to create sympathy among people? They are Africans. I am an American. We belong to completely different cultures and have nothing in common at all." After a moment, however, he added in a more reflective tone of voice, "We do have one thing in common: we are all oppressed."

I often remembered this comment of his during the WCC consultation at Noordwijkhout, where it was clear to me that skin colour in itself is not sufficient to unite or to divide people: what matters is exploitation and oppression, and the extent and the ways in which physical differences, and also cultural and religious differences, can be used and are used to maintain and to justify this exploitation and oppression, to a point where these practices are internalized and accepted as a God-given dispensation. It is equally important to try to understand how past situations of exploitation have created stereotypes that persist, prolonging the processes of oppression and discrimination long after the original exploitation has disappeared from view.

The racism of today extends widely over the globe, and needs to be uprooted wherever it appears; yet this is but one manifestation of a wider phenomenon of exploitation and oppression—not the reverse. If this is not clearly understood and worked out, some strange consequences may arise. The final statement of the Noordwijkerhout consultation says at one point: "The dominant system of the world is one ordered to promote the self-interest, greed and values of the 'white' world. The system exploits the natural and human resources of 'third world' peoples . . . Nowhere is this more clearly seen than in the phenomenon of the socalled 'migrant workers'." I quite agree with this statement, provided that it be stipulated that the Japanese in Japan belong to the 'white world' and the Sicilian, Spanish, Portuguese and Greek workers in Switzerland and Germany to the 'third world'. Would it not be easier and clearer simply to speak of "a system of exploitation in which the powerful, whatever their colour, make use of the racial characteristics of 'other people' whenever it is expedient to put them down"?

Some Philippino girls who came to Italy in recent years as maid-servants have complained about being sexually assaulted or pushed into prostitution. This has been ascribed to racist attitudes. In some areas of the country, however, certain respectable families used to have "una comodità" (a convenience): a girl from a poor peasant family, hired as a servant, on the understanding that the young males in the family would use her to satisfy their sexual appetites—a safer way for purse, health and reputation than resorting to prostitutes. If the girl became pregnant, she was termed a whore and kicked down the steps. In social groups where this attitude may still persist, the race of the servant is only one factor in a system of exploitation where racism, sexism and classism all conspire together.

To attribute such phenomena to racism alone would be a mistake, as it would be, I think, to enlarge the scope of the Program to Combat Racism so as to make it a defender of all human rights. PCR has the task of combating exploitation and oppression in their racist manifestations, just as other programs or units in the WCC exist to deal with sexist or classist manifestations of exploitation and oppression. But many people, including those suffering from racial discrimination, do not appear to be aware of the concept of "class"; by extending too far the concept of racism, they do not help to clarify the issues involved in certain situations.

Does racism exist in socialist countries? I asked the Rev. Francisco Norniella, a Cuban Presbyterian minister, also present at Noordwijkerhout. "People do not always believe me," he said, "But I do affirm that racism does not exist in Cuba." "Come on," I replied, "Not long ago I saw a Cuban film showing how a young man was educated to overcome his sexist attitudes; if sexism exists, would you deny that some racism still lingers on, on the Cuban scene?" "Well", said don Francisco, "Let us be clear. All Cubans, whatever their colour or ancestry, have exactly the same access to the fundamental things of life: work and salary, housing, health, education. They are equal, therefore the root of racism is cut and racism is dead. What we do see is the consequence of previous racism, and this in two ways. On the personal level, elderly people who have lived most of their lives with racist attitudes cannot be expected to change their minds one hundred per cent in their advanced age. On the structural level it is clear that the number of black people in leading positions is exceedingly small; but this comes from the fact that in the past their families were kept in ignorance and they have had to overcome a wider cultural gap than others. But this will be overcome in one or two generations," he added confidently.

"Impossible!" some might say, "Inequalities will always exist among human beings." Obviously we are not born equal; one is stronger, or more clever, or has better health than another, even in very similar circumstances. The law of the jungle is that the strong profit by certain disparities. The Christian attitude implies, I think, a constant and renewed effort to prevent any such disparity from depriving anyone of his or her fair share of the resources of the earth or from full participation in the decision-making processes of society.

At the Noordwijkerhout consultation much time was devoted to descriptions of a number of cases of oppression, either through films or talks by individuals belonging to oppressed groups. The first impression on listening to these narratives is one of monotony; although each story of exploitation or oppression and marginalization is different, in some ways all the stories are the same. Within a few minutes, one can begin to see how the rest of the story will go.

Is it not a waste, then, to devote so much time to listening to such stories? I do not think so. As Ms. Zoe Obianga suggested in her meditation, listening is perhaps the first and most immediate way of treating like human beings people whom racism and oppression have treated as less than human. Listening provides sympathy, consideration and solidarity. Listening to a human being telling her or his story means that one now has in ones memory not merely abstract data and statistics about racism but voices and faces of people just like you and me, claiming justice and struggling for it. One realizes then, emotionally, not just intellectually, that to refrain from taking sides in favour of those involved in this struggle would be like sending the hungry away without giving them "those things that are needful for the body", as the Bible says in James 3:16.

Suggestions for Study

1.
List the words and phrases the writer uses to describe racism. In what ways do you agree/disagree? Why? Add any further ideas to the list.

2.
In what ways do the examples used heighten your understanding of racism?
Discuss the comments about:
—listening to the stories of people who suffer from racism.
—dealing with inequalities.
—educational efforts as opposed to propaganda?

3.
What concerns you most about racism?

4.
What can your group do about this? What can individuals do about it?

5.
Plan at least one action that you as a group or as individuals can take in relation to at least one of your concerns. Set a time when the action will be completed and check with each other to ensure that it is done.

On returning to my Geneva office after Noordwijkerhout, I found a press release about the parliamentary declaration of Hennie Smit, a minister of the South African government, that blacks are "less developed" and "slow thinkers". Reading this remark in its context, where nine times more money is spent on the education of a young white person than for his or her black counterpart, I am inclined to think that the Minister is simply stating facts: the same would happen anywhere in the world where two groups of the population were submitted to enormous differences in their educational opportunities. But, as always happens with propagandists, the trick is not in what they actually say, but in what they are trying to lure us into believing. What this man wants us to believe is that blacks are slow thinkers because they are black, i.e. because God has made them slow. But what his words cannot conceal is that he and his peers in the government are doing their best to give the blacks an inferior education and make it appear the proof of an inferior nature, to justify the inferior social, political and economic conditions in which the blacks are being kept. Fortunately, urged on by the need for liberation, some "inferior" people do think quicker and better than their oppressors.

Speaking about propaganda, it is, in my opinion, vital for churches and believers to examine critically the information they receive. It would not be surprising, for example, if racist regimes were to try to take advantage of conservative leanings in certain Christian groups in the West as a means of attacking the World Council of Churches through its Program to Combat Racism. Brotherly criticism must be welcomed, but propaganda exposed. It was aptly suggested during the Noordwijkerhout consultation that churches should grow "as wise as serpents" (Matthew 10:16) in this tricky field of information and propaganda. ■

Please help us!

We need a copy of Glad Tidings for January 1966, February 1973 and January 1975. Would someone be willing to send us their copy for our archives?

Thank you.
Secretary of Circulation.

". . . chill November's surly blast
Made fields and forests bare"
—Robert Burns

©VOLK

Christmas Worship Service

by Barbara Woodruff

GATHERING HYMN

God's Name Forever Shall Endure (Book of Praise #29)

CALL TO WORSHIP

Reader 1: *Wait on the Lord*

Reader 2: *Be of good courage, and*
He shall strengthen Thine heart

Reader 1: *Wait! I say, on the Lord.* (Psalm 27:14—King James Version)

Reader 3: Wait! What does that mean?
To serve . . . to do homage . . . to come into the presence of . . . to expect the arrival of . . .

PRAYER

Group in Unison: We are gathered, Lord, to wait on you. We come to bring you praise. Witnesses of the past have proclaimed your greatness. Witnesses of the present assure us of your love and care. We are aware of those moments when we experienced your presence. We are gathered, Lord, to wait on you in this advent season. Accept our praises; be present in our midst. Transform our meagre words and deeds into a swell of exultant jubilation that the whole earth may hear and rejoice. Let your presence renew our lives that the world may know your greatness and behold you living in our midst in Jesus Christ.
Our Father which art in Heaven . . .

and the power and the glory, forever. Amen.

Reader 3: The human race has waited long . . . sometimes in high expectation . . . sometimes in despair . . . waited for the manifestation of the Kingdom of God . . . for Emmanuel . . . God with us. From time to time the promise has rung out . . .

SCRIPTURE

Reader 1: *Then a shoot will spring from the stem of Jesse,*
And a branch from his roots will bear fruit.

Reader 2: *And the Spirit of the Lord will rest on Him,*
The spirit of wisdom and understanding,
The spirit of counsel and strength,
The spirit of knowledge and the fear of the Lord.

Reader 3: *And He will delight in the fear of the Lord,*
And He will not judge by what his eyes see,
Nor make a decision by what His ears hear;

Readers 2 & 3: *But with righteousness He will judge the poor,*
And decide with fairness from the afflicted of the earth;
And He will strike the earth with the rod of His mouth,
And with the breath of His lips He will slay the wicked.
Also righteousness will be the belt about His loins
And faithfulness the belt about His waist.

Reader 2: *And the wolf will dwell with the lamb,*
And the leopard will lie down with the kid,
And the calf and the young lion and the fatling together;
And a little boy will lead them.

Reader 3: *Also the cow and the bear will graze;*
Their young will lie down together;
And the lion will eat straw like the ox.

Reader 2: *And the nursing child will play by the hole of the cobra,*
And the weaned child will put his hand on the viper's den.

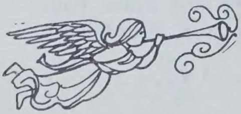
Readers 2 & 3: *They will not hurt or destroy in all My holy mountain,*
For the earth will be full of the knowledge of the Lord
As the waters cover the sea.

Reader 1: *Then it will come about on the day that the nations will resort to the root of Jesse,*
Who will stand as a signal for the peoples;
And His resting place will be glorious.

(Isaiah 11:1-10 New American Standard Bible)

CONFESSION

Group in Unison: We believe that in Jesus Christ you have come, you continue to come, you will come again. Thy kingdom come, O Lord.



HYMN

Come, Thou Long Expected Jesus (Book of Praise #114)

MEDITATIVE PRAYER

Group in Unison: And still we await your coming, you who came in Jesus.

Reader 1: How do we wait? Do we wait passively like the characters in Beckett's play for a Godot that never comes?

Group in Unison: Some of us are like that Lord—waiting—doing nothing—inert—lifeless—looking for the day when all will be taken care of. . . .

Reader 2: Are we like those who go out to meet the day—date and time assured—dropping the business of living so that we can be at the right place, at the right time?

Group in Unison: Some of us are like that, Lord. We crave the security of knowing. We leave our responsibilities and go forth to greet the great day, but the day eludes us. . . .

Reader 3: Are we like the sceptic who turns away, convinced that it is all a hoax . . . a trivial trick to con the public and control the gullible.

Group in Unison: Some of us are like that, Lord—cold and unmoved by your story.

PRAYER

Reader 1: How long, O Lord, will you continue to reach out to your people, drawing us back to yourself?

Group in Unison: Let us hear the words of your prophets, Lord.
Let us hear the good news of the preacher.
Let us hear with our hearts, our minds, our whole being.

Forgive our lethargy, our need to control, our stubborn, granite-like coldness. Forgive us that in our enthusiasm for your kingdom, we forget the essence of it. How can the wolf dwell with the lamb, the leopard lie with the kid, unless each becomes a new creature? Do we want your kingdom if it means that all will be fed and clothed, that all will have shelter, that no one will know fear, the proud and the humble will stand together in love, each sharing with the other, each trusting the other?

Yes! we want your Kingdom, Lord!
And yet we fear the cost.
Grant us courage.

We thank you Lord, that you do not reward us according to our guilt, that you woo us again and again, cleansing us and renewing our courage and strength. In that assurance we wait upon you O Lord. Hear our prayer in the name of Jesus, the Christ. Amen.

SCRIPTURE

Reader 2: The Gospel according to St. Matthew 1:18-22.

HYMN

Hark the Glad Sound, the Saviour Comes. (Book of Praise #110)

MEDITATION

Reader 1: Thy Kingdom Come!
Looking at the world this advent season of 1980, we know the Kingdom of God is not yet completely come. We remain lame, blind and dumb, poor and imprisoned . . . literally and figuratively. We are rich in things, poor in spirit—full of shortcomings, fears, selfishness and stubbornness, failing to speak the good news. Yet, the healing balm is ours if we but turn to it. In the midst of celebrating the coming of the Lord Jesus Christ, we await the coming of the Kingdom. In this tension let us wait in penitence but not in despair. Let us wait in joy and hope, remembering that the Christmas story is but a part of the Easter story. God has spoken to his people, hallelujah! In joy we wait assured of forgiveness and the gift of new life. In hope we wait, imprisoned in the systems of the world assured of the new freedom. The quality of our waiting is not passive resignation. It is the quality of waiting expressed by the prophets and apostles.
We wait not for, we wait upon!

Reader 2: *They that wait upon the Lord shall renew their strength*
They shall mount up with wings as eagles
They shall run, and not be weary
They shall walk, and not faint. (Isaiah 40:31 Revised Standard Version)

Reader 1: Wait on the Lord—you rich—you poor. . . .

Reader 2: Be of good courage and He shall strengthen thine heart. . . .

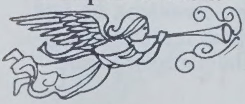
Reader 3: Wait, I say on the Lord.

Group in Unison: In the name of the Father and of the Son and of the Holy Spirit. Amen.

HYMN

O Come, O Come, Emmanuel (Book of Praise #116)

Group in Unison: In thanksgiving we bring our gifts to God who has given us the greatest gift of all, Jesus the Christ.



OFFERING

Reader 1: In praise and thanksgiving we bring these gifts before you. You have prospered us and blessed us in every way—so much so that we cannot count the blessings showered upon us. Accept these gifts with the thanks of our hearts and use them to your own glory. Grant your blessings upon all, this Advent season. In this season of good news, there is much sorrow, sadness, pain and distress. Let your loving kindness flow out to those in need. Grant strength, assurance and healing to those whom we name here before you and to all who suffer. (. . .)* Be with those who carry great responsibility—who control power—who govern, both temporally and spiritually. Enter into their being with wisdom, courage and compassion, that their acts may express your loving kindness.

Thank you for the good news of Christmas. Grant that each one of us experience new birth as we wait before the manger; that we emerge from this season alive with your spirit and open to the coming of your kingdom.

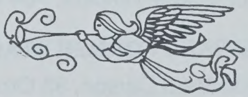
In joy and thanksgiving we raise our prayers to you through Jesus Christ, Our Lord. Amen.

CLOSING HYMN

Hail to the Lord's Annointed (Book of Praise #113)

* Note to Service Leaders: Mention those names for whom you wish to pray specially and/or leave a period of time for worshippers to silently remember their own.

One reader should be assigned to announce the hymns.



November 11th

"At the going down of the sun and
in the morning
We will remember them."

For the Fallen, **Laurence Binyon**

WHO and WHERE

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Miss Lois Snider, Apt. 208, 3624-119 Street, Edmonton, Alberta, T6J 2X6
Mrs. Karen Timbers, 784 Colson Avenue, Milton, Ontario, L9T 4K4

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Miss Vera Carson, 33 Orchard View Blvd., Apt. 1203, Toronto, Ontario M4R 2E9
Miss Ellen Douglas, Gower Point, R.R. #4, Gibson, B.C. V0N 1V0
Mrs. Mildred Gehman, Apt. 303, MacKenzie Manor, 25 Harris Street, Cambridge, Ontario, N1R 7B6
Miss Hildur Hermanson, #168-2125 Eddington Dr., Vancouver, B.C., V6L 3A9
Miss Grace Lee, 1035 Caledonia Avenue, Victoria, B.C., V8T 1E7
Miss G. P. Louie, 8461 Querbes Avenue, Montreal, Quebec, H3N 2C6
Miss Lily McArthur, Maple Grove Lodge, 45 Nelson Street East, Goderich, Ontario, N7A 1R7
Miss Isabel McConnell, 195 Crawford Avenue, Windsor, Ontario, N9A 5C3
Miss Edith Magee, Bowen Island, B.C., V0N 1G0
Miss Frieda Matthews, Apt. 502, 217 Bridge Street East, Belleville, Ontario, K8N 5E4
Miss Margaret Ramsay, 14 Bedford Street, Brantford, Ontario, N3T 3Z9
Miss Louise A. Reith, 93 Deloraine Avenue, Toronto, Ontario, M5M 2B1
Miss Beatrice Scott, Box 364, Port Elgin, Ontario, N0H 2C0

Miss Gertrude Scott, 2543 Richmond Road, Victoria, B.C., V8R 4S5
Miss Mary Sherrick, Box 502, Weyburn, Sask., S4H 2K3
Miss Nellie W. Smith, #301, 2 Dumaurier Blvd., Toronto, Ontario, M4N 1T9
Miss Irene Stringer, #507, 106 Pine Street, Kingston, Ontario, K7K 1W7
Miss Isabel Taylor, Good Samaritan Care Centre, Room 237, 10530-56 Ave., Edmonton, Alberta, T6H 0X6
Miss Ruth Yeandle, 408-375 10th Avenue West, Vancouver, B.C., V5Y 3V1

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Rev. Richard W. Fee, c/o NORCAP, Box 63, Abakaliki, Anambra State, Nigeria
Miss Arlene L. Randall, c/o Rev. O. B. Ekpenyong, Box 266, Afikpo, Imo State, Nigeria

TAIWAN

Dr. Georgine G. Caldwell, Taiwan Theological College, 20 Lane 2, Section 2, Yang Teh, Highway, Shihlin, Taipei, Taiwan 111, R.O.C.
Rev. & Mrs. H. T. Ellis, Tainan Theological College, 115 East Gate Road, Tainan, Taiwan 700, R.O.C.
Mr. & Mrs. J. E. Geddes, 56 High Street, Waterloo, Ont. N2L 3X8
Rev. & Mrs. C. E. McGill, P.O. Box 151, Hsin Chu, Taiwan 300, R.O.C.
Miss Joy Randall, Changhua Christian Hospital, 176 Chung Hua Road, Changhua, Taiwan 500, R.O.C.

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Rev. & Mrs. J. H. McIntosh, 12-11-6 Chome Nakagawa, Ikuno-ku, Osaka 544, Japan
Rev. & Mrs. R. Wallace, 44-A Heiraku, Minami-ku, Jokohama 232, Japan

MALAWI

Miss Cynthia H. Carr, Private Bag 311, Lilongwe 3, Malawi, E. Central Africa
Rev. & Mrs. G. Inglis, c/o Blantyre Synod, Church of Central Africa Presbyterian, P.O. Box 413, Blantyre, Malawi
Mr. & Mrs. H. E. Kelly, c/o Blantyre Synod, Church of Central Africa Presbyterian, P.O. Box 413, Blantyre, Malawi
Rev. & Mrs. C. A. Scott, 462 Oriole Parkway, Apt. 3, Toronto, Ont. M5P 2H8

NEPAL

Dr. Richard W. Allen, United Mission to Nepal, P.O. Box 126, 1/29 Thapathali, Kathmandu, Nepal
Miss Mary E. Nichol, Shanta Bhawan Hospital, Box 252, Kathmandu, Nepal

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Rev. & Mrs. B. Embree, 462 Oriole Parkway, Apt. 4, Toronto, Ont. M5P 2H8
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Miss Margaret Stewart, The Leprosy Mission, P.O. Box 100, Mendi S.H.P. Papua, New Guinea

The following list of persons serving in Canada Special Ministries will be completed in the December Glad Tidings.

INNER CITY MINISTRIES

Montreal, Tyndale House
  Rev. Joseph Reed, 870-876 Richmond Square, Montreal, Quebec H3J 1V7
East Toronto Presbytery Consultant
  Miss Charlotte Stuart, 1333 Queen St. E., Toronto, Ont. M4L 1C6
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  Mrs. Helen Allum, 11 Melville St., Dundas, Ontario L9H 1Z7
Winnipeg
  Miss Athalie Read, 768 Flora Ave., Winnipeg, Manitoba R2W 2S9
  Mr. Warren Whittaker, 768 Flora Ave., Winnipeg, Manitoba R2W 2S9

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  Mr. & Mrs. F. Swirski, 73 Chestnut St., Winnipeg, Manitoba R3G 1R4
Sauble Beach
  Rev. Brooke Ashfield, 22 John St., Chatsworth, Ontario N0H 1G0

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  Mrs. Eileen Horne, 2575 Sicard Ave., Montreal, Quebec H1V 2Y8
Toronto
  Miss Catherine Watson, Apt. 411, 8 Milepost Place, Toronto Ontario M4H 1E1

Miss Lillian Reay, 78 Roxborough St. E., Toronto, Ont. M4W 1V8
Hamilton
Mrs. Joanne Walter, 107 Brentwood Dr., Hamilton, Ontario L8T 3W5
Winnipeg
Mrs. Mary McLaren, 1535 Alexander Ave., Winnipeg, Manitoba R3E 1L7
Vancouver
Miss Florence Edge, 4249 Osler St., Vancouver, B.C. V6H 2X4
Mrs. C. Koverchuk, 11485—88 Ave., Delta, B.C. V4C 3B8
Corunna
Mrs. Merle Wrightson, c/o Thompson Gardens, P.O. Box 760, 198 Beckwith St., Corunna, Ontario N0G 1G0

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Cape Breton
Mrs. Joan Ashley, Apt. 301, 297 Rotary Dr., Sydney, N.S. B1P 6L5
Halifax/Lunenburg
Miss June Pratt, 59 Andy's Ave., Truro, Nova Scotia B2N 2W9

NEWS

GREEN LIGHT FOR "OTTAWA 1982"

PRINCETON, USA (RPS)—At the meeting of the Executive Committee of the World Alliance of Reformed Churches from July 27th to August 2nd, the main theme of discussion was the Alliance's next General Council, which will take place in Ottawa two years hence: August 17th to 26th. At OTTAWA 1982 the member churches will intensify their cooperation and mutual support in a common Reformed response to the challenges of today's world.

The theological content of OTTAWA 1982 had already been defined by the Executive Committee in Seoul in 1979, the overall theme being Thine is the Kingdom, the Power and the Glory. The subthemes, chosen at the same time were: 1) The People of the Covenant and the Mission of the Kingdom, 2) The Power of Grace and the Graceless Powers, 3) The Theatre of Glory and a Threatened Creation's Hope. In theological language, these titles refer to the real problems of today: justice, power, hunger, the arms race, human rights, the atomic threat; and the question of how to face them from a biblical and Reformed perspective. These will be the issues of OTTAWA 1982.

In addition to the official program for some 350 delegates, a special visitor's program is being planned, with ample opportunity for contacts with local congregations, with the Canadian reality and especially with the life of the great world Reformed family that will be united in Ottawa.

WCC PAYS TRIBUTE TO DOREEN POTTER IN CELEBRATION OF CANTATE DOMINO

GENEVA (EPS)—"Singing and making music to the Lord is an act of thanksgiving", wrote WCC General Philip Potter in the foreword to Cantate Domino, an ecumenical hymnbook which was the favourite project of his wife, Doreen. The phrase took on special meaning on 19 August, as more than 500 people filled the chapel of the Ecumenical Centre to lift their voices in thanksgiving for the life of Doreen Potter who died in June. The lively hymn-singing event—also a celebration of the recently-published Full Music Edition of the Cantate Domino—was part of the schedule of the WCC Central Committee.

SANCTUARY UNDER SIEGE AMSTERDAM (ONE WORLD AUG/SEPT 1980)

In a courageous stand against what it sees as the racist treatment of migrant workers, this Catholic church in down-town Amsterdam is sheltering migrants threatened with deportation.

The church of St. Dominicus is one of three that has become "home" and a focal point of resistance for a total of 350 foreign workers. Living in constant fear of a police raid, the families—mainly Moroccan and Muslim—eat, sleep and hold meetings here. And every Sunday they worship with the congregation and community groups who are helping them financially and keeping a 24-hour guard on the building.

To express its support and solidarity, the WCC's Consultation on Racism sent a delegation to St. Dominicus. The delegation heard that under a new labour law the Dutch government is expelling migrant workers unless they can prove that they have been in a regular job for a certain period of time. Yet many can't produce the necessary documents because unscrupulous bosses have been employing them illegally in order to avoid providing statutory benefits.

In any case, the workers argue, the creation of a separate law for foreigners is racist in itself, and symptomatic of a trend among many European governments who are trying to rid themselves of unwanted labour.

These arguments, plus the action of the four congregations in giving sanctuary, have stirred up new discussions among the Dutch churches. The Netherlands Council of Churches had relucantly decided it would have to accept the new law—but is now being forced to think again.

Said one Council official: "We are learning that we must not look to politicians but to the victims to build our analysis of racism. They are not objects of our care but subjects for our enlightenment."

A WARNING FROM TAIWAN (CCA NEWS)

The offices of the General Assembly of the Presbyterian Church in Taiwan were broken into during the night of 11 July.

It was a disturbingly clever piece of burglary. The thieves were not primarily after money. Out of a number of name chops in the safe, they took away just two—those of the General Secretary, The Rev. Dr. C. M. Kao, undergoing his term in prison and the Assistant General Secretary.

"We are concerned that if these chops get into the wrong hands, they may be used to give spurious authenticity to documents designed to cause trouble," says a communication from the offices of the General Assembly.

SCRIPTURE DISTRIBUTION IN TROUBLED AREAS OF SOUTHEAST ASIA

TORONTO—Canadian Bible Society—July 1980—Scripture distribution in Vietnam and Kampuchea (formerly Cambodia) continues in spite of the hardships of war and political and economic turmoil. However reports received at CBS headquarters indicate that distribution is proceeding at a much slower pace than in the past. Bibles are in extremely short supply due to import restrictions and in many areas, completely unavailable.

Bible Society official, Chan Young Choi, based in Hong Kong, reports that communication with the Bible Society in Vietnam was infrequent throughout the whole of last year. Distribution and financial reports were received, although belatedly. Mr. Choi also said there are indications that Bibles are rationed in Vietnam due to the limited inventory available. A request has been received for 5,000 Bibles and 10,000 New Testaments to be shipped to Ho Chi Minh City (formerly Saigon). Efforts are being made to have representatives from the Bible Society visit Vietnam.

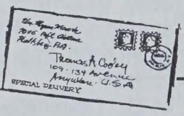
Bible Society officials are hopeful for a breakthrough in 1980 which will allow greater supplies of Scriptures to go into the country.

Information on Kampuchea is much more scarce. No word has been received from Bible Society representatives inside Kampuchea since March, 1975. According to some witnesses, the Bible Society Secretary, Son Sonne, his wife, and two children died of starvation.

However, reports received by CBS indicate that some Scripture distribution is going on, primarily through groups working among the refugees on the Thailand/Kampuchea border. Additionally some observers have reported seeing Bibles in the now reopened city of Phnom Penh. Many of these Bibles were presumably safely hidden within the city and recovered later.

Officials of the United Bible Societies, the 64-member, international fellowship of Bible Societies that includes the CBS, are attempting to gather as much information as possible on Scripture distribution within Kampuchea. Plans are also being made to increase scripture distribution among the refugee camps on the Thailand/Kampuchea border.

EDITOR'S NOTE: December 7th, 1980 has been designated BIBLE SUNDAY.



Dear Friends:

You will be interested in the postcard I received from Mary Goforth Moynan. She writes, "with love to your dear Church folks:

Here I am in Shanghai, still alive and kicking despite a bad cold.

I found the old Goforth home, at Bei Tai He, by a miracle. It is now used for a sanitarium (34 in the area!)

China News Agency interviewed me. The travel people have had a car, driver and guide for me everywhere! Had lunch with the Canadian ambassador, Mr. A. R. Menzies."

Sincerely,
Marianne Macdonald,
White Rock, B.C.

wms highlights

MILVERTON 50TH ANNIVERSARY

The Adult Evening Auxiliary of Burns Church WMS of Milverton, celebrated their 50th Anniversary with a reunion of all former members. On May 13th at 2:00 p.m. a worship service was held in the church led by Mrs. Sheila Cochrane.

The theme was "Challenge for the 80's". Guests were welcomed by the President, Mrs. Sadie Cochran. Greetings were sent by Mrs. Carl Remus of Walkerton, Synodical President, and given by Mrs. Harry Strang of Hensall, Stratford Presbyterial President. Music was by our Junior Choir and Mrs. Mary Denstedt, who sang "I Ask the Lord". Mrs. Kathyleen Jack introduced the guest speaker, Mrs. Ninette Di Gangi of Toronto, who stressed bible reading to lighten our troubles. Mrs. Di Gangi was thanked by Mrs. Iva Jack. The closing prayer was given by Rev. Robert Cochrane.

Refreshments were served to about one hundred and fifty guests in our newly decorated church hall. A large birthday cake was cut by the first president, Mrs. Hugh Baird of Stratford and present president Mrs. Sadie Cochran. Five members of the first executive were present. A large basket of flowers was placed on the communion table by Mrs. Della Davidson an associate member, in memory of those who passed away in the fifty years. Many acquaintances were renewed and all reported a most enjoyable time.

Maitland Presbyterial meets

The Maitland Presbyterial of the W.M.S. of the Presbyterian Church met on June 9 in Knox Presbyterian Church, Bluevale.

The theme of the afternoon session was "Awareness" and of the evening session "Involvement".

The president, Mrs. Ross Cumming, Ripley, presided at both sessions. The afternoon devotions were taken by Molesworth afternoon auxiliary, the scripture by Mrs. Biernes, meditation by Mrs. Felker and prayer by Mrs. Gray.

Mrs. Golley, president of Bluevale W.M.S. extended a welcome to all.

A duet by Mrs. Murray Gaunt and Mrs. James English was enjoyed by all.

Two honorary life memberships in the W.M.S. were presented: to Mrs. Victor Emerson of Whitechurch by Mrs. William Evans, and to Mrs. James Little, Lucknow, by Mrs. Morgan Henderson.

The guest speaker at both afternoon and evening sessions, was Mrs. Beth McIntosh, who, with her husband, Rev. Jack McIntosh, works with the Koreans in Japan under the Presbyterian Church in Canada. They are stationed at Osaka, Japan, and have worked for eighteen years among the Koreans.

An "In Memoriam" service was taken by Mrs. Roy MacKay, Wingham afternoon auxiliary.

The evening session began with a hymn sing, led by Mrs. Robert Bregman, Teeswater. The evening devotions were taken by Ashfield auxiliary, the scripture by Mrs. Stuart McLennan, meditation by Mrs. Ewan MacLean and prayer by Mrs. Gordon Finlayson.

A report of a Christian Conference held recently in Ottawa was given by Mrs. Robert Arbuckle, Wingham.

Mrs. McIntosh showed slides of Japan, accompanied by a most interesting commentary. Rev. Jack and Beth McIntosh have been on furlough in Canada for a year and will return to Japan in August. They have a family of four children and the two oldest will remain in Canada to further their education.

Courtesies were given by Mrs. Underwood, Wingham.

Chatham Presbyterial

The June meeting of the Women's Missionary Society, Chatham Presbyterial, Presbyterian Church in Canada, was held at Crieff Hills Community near Guelph. Members attending enjoyed a two-day Retreat with fellowship and study in the lovely pastoral surroundings. Crieff Director, Rev. R. Spencer, led study sessions on several aspects of "Prayer". He also shared most interesting slides of Iona community in Scotland and of the 1980 Oberammergau Passion Play in Germany.

In the brief business meeting chaired by the president, Mrs. C. Scott, enthusiastic reports were presented by delegates to Synodical Annual Meeting in Brantford, April 22, 23; to the Conference of Presbyterian Women at Carleton University, Ottawa, May 30, 31, June 1; and to Camp Kintail Ladies' Weekend near Goderich, June 7, 8, 1980.

The October 95th Anniversary Meeting will be a joint Rally for Chatham Presbytery and W.M.S. Presbyterial members in St. Andrew's, Puce, October 15, 8 p.m. Guest speaker will be Rev. Glen Davis, Toronto, of the Board of World Missions.

Sunnidale Corners W.M.S.

On Wednesday, June 18, Zion Presbyterian Church, Sunnidale Corners welcomed visitors from Stayner, Collingwood, Duntroon and Nottawa, as well as former Sunnidale W.M.S. Mission Band and C.O.C. members, to celebrate with them the ninetieth anniversary of the founding of Missionary Service in our congregation.

Mrs. Robert Bates opened the meeting with a call to worship, prayer and Hymn 87.

The President, Mrs. John Morgan extended a welcome to everyone for coming.

Rev. Adam Houston and Mr. John de Garter spoke on behalf of the Kirk session.

Greetings were received from Mrs. Maguire of the Barrie Presbyterial executive.

Taking part in the service were Mrs. William Bates who led the responsive reading. Mrs. Earle Buie who read the scripture and Mrs. Melvin Sage led in prayer.

A historical sketch given by Miss Mirelda McIntyre covered the work of the society from its beginning in 1890 till its present time.

The offering was received by Mrs. Gordon Buie and Mrs. Ken Adams and dedicated by Mrs. Cornelius Cornelisse.

Mrs. John Morgan and Mrs. Herb Elliott pleased everyone with a duet, "In The Garden" accompanied at the organ by Mrs. William Toffelmire.

The guest speaker, Mrs. Ken Ellis of Midland, President of Toronto-Kingston Synodical gave a very inspiring address. She was thanked by Mrs. Edward Buie.

Life Membership Certificates were presented to Mrs. Elwood Griffen, Mrs. Gordon Buie, Mrs. John Morgan, Mrs. Clarence Atkinson, Mrs. Edward Buie and Mrs. Earle Buie.

Edmonton-Peace River Semi-Annual Presbyterial Meeting

Theme: 'The Spirit of the Lord is upon me'—Luke 4:18

An unusual, informative, thought provoking and entertaining Semi-Annual meeting was held at First Presbyterian Church in Edmonton in June.

It took the form of a meeting at Fort Edmonton, with the President Mrs. Norma Proudfoot, attired in a man's dress suit from the late 1800's acting as Head Factor. The recording secretary, Mrs. Arlene Duff, similarly dressed, was the recorder. Many of those present were dressed in old fashioned costumes, also as Indians, cowgirls etc. with one lady, Mrs. Gail Scott of Fort St. John dressed in an authentic Indian outfit.

The meeting was opened by an Honorary Chief Factor of Fort Edmonton, Mrs. Tina McKnight, the daughter of Rev. D. G. McQueen. Mrs. McKnight read a prayer by Chief Dan George. The scripture Luke 4: verses 18 and 19 were read and the meeting constituted.

Mr. T. Hogg (alias Colin Fraser) in full dress rendered a selection of tunes on his bagpipes.

All around the room were various displays of historical nature regarding Alberta, the Indian nation, one telling about the oil and gas pipelines from the north, another of the United Nations Human Rights legislation and many others.

The different groups within the Presbyterial presented historical information regarding the Indian tribes which are resident in Alberta. This was done in various ways and proved most interesting.

Rev. George Johnston, Superintendent of Missions for the Synod of Alberta, spoke on the effects of modern society on the Indians and Inuit of Northern Canada which was most informative.

There was also a report from life at Fort Edmonton, including a short reflection on the arrival there of Rev. D. G. McQueen.

After a delicious lunch served by the Coordinating Council of First Church, we were privileged to hear a most interesting report about the W.M.S. Council meeting by our delegate Mrs. Dorothy Cook.

Our guest speaker was Mr. Wallace Manyfingers, a member of the Indian Association of Alberta, who presented some historical facts about the Indians and explained some of the problems they face in dealing with our modern society. He graciously answered questions put to him by those present, helping us to understand much more about the Indian way of life. Wallace is a Blood Indian, from the Stoney Reserve.

A short business session followed. The Treasurer's report was presented by Miss Laura Scott. It was decided to give the afternoon's offering to the Indian Association of Alberta. This amounted to $61.00.

St. Andrew's Presbyterian Church, Innisfail, Alberta

The semi-annual rally of the Women of the Church of the Red Deer Presbyterial was held in June at St. Andrew's Presbyterian Church, Innisfail, Alberta with Mrs. Mary Duncan presiding.

Mrs. Betty Wieker gave the opening devotional on the theme 'Putting God First'. She said that Christian love can never be passive. We must reach out and touch the hearts of others.

Miss Lois Snider, Area Educational Consultant for Alberta, led in singing some of the newer hymns.

Mrs. Betty Brown gave her reports from her attendance of Alberta Synodical in Lethbridge and Council in Toronto. She reported a very interesting and inspirational time.

Rev. Sidney Chang, Pastor of St. Andrew's Church, and formerly from Taiwan, spoke on the persecution of the Presbyterian Church in Taiwan and the arrest and sentencing to six years in jail of the Church's Secretary-General, Dr. C. M. Kao. The church is speaking out in favor of freedom of speech and worship and is meeting with much opposition from the government. We are asked to pray both individually and collectively that these people will have the strength and courage to bear whatever befalls them as good soldiers of Jesus Christ. Rev. Chang said that we should be so thankful for the freedom that we have in this country.

Guest speaker for the afternoon was Mrs. Betty Kilgour who with her husband and family, had served with C.U.S.O. (Canadian Universities Services Overseas) in Tanzania, East Africa. With the aid of slides she told of the many problems facing the people in one of the poorest countries in the world. She said that they are torn between the old and the new cultures and that their lives are often governed by superstition and fear. She told of the warm relationship that she had formed with many people there and the great love she has for them. Mrs. Kilgour is a well-known writer in Alberta, and now lives in Three Hills, Alberta.

INDIAN HEAD—On June 9th, 1980, the annual Rally of the Regina Presbyterial, W.M.S., Presbyterian Church in Canada, met in St. Andrew's Church, Indian Head with 38 delegates present from Estevan, Fort Qu'Appelle, Kipling, Regina, Saskatoon, Qu'Appelle, and Indian Head. Mrs. Dorothy Williams, President and delegate to Council meeting in Toronto in May, had a number of delegates re-enact part of the Council meeting using the Theme "All One in Christ Jesus" with 1) Celebrate the past 2) Shape the Present and 3) Create the Future. Bible Study Leaders were Mrs. Marg Hyndman, Mrs. Mary Grove, Mrs. Betty Wood, and Mrs. I. Old. A skit "The Atlin Nurses" was portrayed by some of the Indian Head and Qu'Appelle ladies. The program for the Rally was planned by Mrs. Marg Hyndman, Marilyn Brownlee, Dorothy Williams all of Fort Qu'Appelle assisted by Miss Creola Simpson of Saskatoon. Mrs. Dorothy Williams gave a meditation on "Create the Future" using Acts 1 and 2, with the theme verse of Acts 1:8. Mrs. A. Doolittle spoke on Church Camp at Lake Christopher and Church Growth. Miss Creola Simpson conducted a Youth Workshop assisted by Miss Marilyn Brownlee. A group of 5 girls from Fort Qu'Appelle performed several ethnic dances involving young people.

ST. ANDREW'S, COBDEN, ONTARIO—100TH ANNIVERSARY

The Cobden WMS presented three of their faithful members with Honourary Membership Certificates at the 100th Anniversary of their church on September 21: Mrs. Millie Spence, Mrs. Ida Jardine and Mrs. Viola Johnston.

Mrs. Spence and Mrs. Jardine, both in their eighties, have been faithful members and ardent workers for many years, first with Wolftown Church and then with St. Andrew's when these churches amalgamated. Mrs. Spence, who has held office in the WMS, has been married sixty years to her husband Gordon. They have a married son and daughter. Mrs. Jardine has a married daughter Marjorie in Montreal and lost her husband Edward and two boys some years ago.

Mrs. Johnston, a former school teacher, is current president of the WMS and treasurer for the Presbyterial. Her honourary membership is a gift from Mrs. Gordon Code in fond and loving memory of her husband who passed away last year.

from the treasurer

As anyone who runs a business, or even handles household accounts knows, bills have to be paid and salaries met on a month in, month out basis. The same is true of our Society's operations. But if our expenditures are constant, and our income rather sporadic we sometimes find ourselves very low in funds in the short run. So, to repeat the message the treasurer has given you through the years, please remit your money on a regular basis. We are again suffering interruption of postal service, but please do your best to get your cheques to us.

In order to have your givings included in the 1980 objective, remember to send them in as soon as possible after year ending.

Many thanks to all of you for your generosity, and a special word of appreciation to the treasurers of every level for their faithful attention to their duties.

Marjorie Ross, Treasurer.

SYNODICAL GIVINGS

January to August, 1980

OBJECTIVE		1979	1980
$ 34,025	BRITISH COLUMBIA	$ 14,439	$ 15,520
31,600	ALBERTA	9,544	11,201
18,925	SASKATCHEWAN	7,837	8,155
27,100	MANITOBA AND NORTHWESTERN ONTARIO	8,569	9,974
244,850	HAMILTON AND LONDON	81,789	100,333
249,925	TORONTO AND KINGSTON	85,347	99,489
112,900	QUEBEC AND EASTERN ONTARIO	45,368	44,138
$719,325		$252,893	$288,810

In Remembrance

Mrs. Harmon (Hilda) Morton
Ailsa Craig, Ailsa Craig, Ont.

Mary Ferguson Alexander Brownlie
Knox, Calgary, Alta.

Mrs. Mary Howe
Knox, Listowel, Ont.

Mrs. Anne English
New St. James, London, Ont.

Mrs. Janet Davidson
Knox, Mitchell, Ont.

Mrs. W. J. Walker
Stamford, Niagara Falls, Ont.

Mrs. R. K. Burnet,
St. Andrews, Orillia, Ont.

Mrs. A. (Marion) McColl
Regina Presbyterial, Regina, Sask.

Mrs. Violet Draper
Knox, Sudbury, Ont.

Mrs. T. Main
Rogers Memorial, Toronto, Ont.

Mrs. Clarene (Gertrude) Staddon
Knox, Windsor, Ont.

"The leaves in autumn do not change color from the blighting touch of frost, but from the process of natural decay. —They fall when the fruit is ripened, and their work is done.—And their splendid coloring is but their graceful and beautiful surrender of life when they have finished their summer offering of service to God and man. And one of the great lessons the fall of the leaf teaches, is this: Do your work well and then be ready to depart when God shall call."—Tryon Edwards

DECEMBER 1980

GLAD TIDINGS

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GLAD TIDINGS
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L. JUNE STEVENSON
EDITOR

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December . . . .

of gifts and giving.

Down through the years the story of the three wise men has been etched in our minds. They travelled far and long in search of a King. What is most significant about that scene at the end of their journey—the fact that they brought rare gifts or that they *came* and they worshipped? Their gifts paled in the sight that awaited them on a bed of hay—the greatest gift of all time—the gift of God's love to the world.

A simple but dramatic scene. What resemblance does it bear to giving gifts at Christmas today? We complain about the commercialism of Christmas but aren't we swayed by the ads that not only suggest but *demand* that we purchase the biggest and best gifts for those we love? And if we don't, doesn't this imply that our love is less than we claim it to be? We spend long hours poring over mail order catalogues and scurry home in the damp cold from crowded shopping malls—tired, cranky and overburdened with material goods.

Yet the gifts of Christmas have little to do with quantity or price tags. Isn't it time we stopped literally paying the price for an event that doesn't demand commemoration in dollars and cents, in fact for an event that some only celebrate on December 25th and put away with the wrappings and baubles for another year? After all, Christmas *doesn't* come but once a year!

Let's remember why we give. We honour Christ as we honour each other on our birthdays, but we don't have to shower people with material gifts to say: "I love you"! Some think they are successfully celebrating Christmas when the tree is dwarfed with presents and the liquour cabinet overflows. What message have we given our children when they greet their friends with: "How much did you get?"

Each of the Magi brought a single offering—expensive yes, but the finest gesture of respect and adoration. God's gift to us has already been bought and paid for with Christ's love and life. We can never equal that gift and that is not what God asks. He asks us to receive it and to share it. The greatest gift we can bring to the manger is the gift of ourselves.

Do we stop to think about what it really means to 'give ourselves'—to put Christ first, ourselves last; to get up in the night to a child's cry without resentment; to spend an hour with a sick friend without regret; to share another's success without envy? Giving ourselves means digging deeper into our pockets for our church offerings, and easing the pain of the world's hungry and homeless without reluctance.

The words of a favourite childhood hymn spring often to my mind: "We would see Jesus, lo! His star is shining".* I still survey the sky intently each Christmas eve hoping such a star will suddenly appear and touch my heart. Let us bring the gift of ourselves to the stable and we *will* see Jesus. The star of Bethlehem will come to rest in our hearts.

"Lord, we are Thine, we give ourselves to Thee."*

L. June Stevenson

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* J. Edgar Park, The Canadian Youth Hymnal #283

the president's message

ISABELLA T. HUNTER

In your church, or your home, you may have had an Advent wreath, with its candles lit week by week. This lovely custom comes from Europe and has spread around the world. Advent is a time of preparation for something special, a time of expectation and looking forward. The Advent wreath, with its shining candles, is a beautiful way to prepare hearts for the coming of the Christ child. An old German custom is to add a paper star to the wreath each Sunday, with an Old Testament verse on one side and a New Testament verse on the other. These are to be memorized and thought about during the week. Christmas stories, carols and prayers are shared while the candles shine in the wreath. Four weeks before Christmas, on the first Sunday in Advent, the first candle is lit and would remind us that Christmas is a time of joy and thanksgiving; the second candle might be a prayer that our lives would reflect the love and peace that Jesus showed in His life; the third candle would make us think of the friendliness that was a part of Jesus' life; and the fourth candle, which is nearest to Christmas, would take our thoughts to gifts and giving, especially God's gift to us in Jesus Christ.

We cannot light the Advent candles without preparing our hearts, and we cannot prepare our hearts unless we think of Jesus, who is the heart of Christmas—not just the birthday of Jesus but all that God had been doing to prepare men of old, and us, for the coming of His Son.

Prophets in the Old Testament spoke as God led them, but not all who listened heard the message. We read of the people backsliding and of the times when the preaching fell on deaf ears. In the midst there was always a group who believed, those who looked for the Messiah of whom Isaiah wrote, "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called Wonderful Counsellor, mighty God, Everlasting Father, Prince of Peace". Down through the years the faithful waited, prepared in heart and mind for the coming of the promised one. The shepherds on the Judean hills were prepared. As they sat around their fire, they would often talk about the prophets, of what they had done, of the words they had spoken for God. "When would the Messiah come?" they would ask each other. Their world was not a particularly happy place. They suffered under Roman domination and they longed to be rid of the rule of Caesar Augustus. Then there came the memorable night when they heard the song of the angels, "Glory to God in the highest and on earth peace, goodwill toward men". They hurried to Bethlehem, and their preparedness was rewarded when they found the Child with Mary his mother. Their tribute took the form of awe and wonder, of reverence and humility. This child did not look like the king they had expected but, if God could keep His promise thus far, this Child would surely become the saviour of His people.

Of all who shared in the birthday of Christ, none was better prepared than Mary. We do not know much about her, only that she was a virgin living in Nazareth and that she was betrothed to Joseph, a carpenter. We first meet Mary when the angel Gabriel visits her to tell her that she is to be the mother of the Messiah. Mary's reply was a hymn of thanksgiving. It tells us a great deal about her, especially that her heart was prepared for the coming of the Messiah. With her cousin, Elizabeth, who was to be the mother of John the Baptist, Mary waited in solemn joy for the fulfillment of God's promise, to herself, to Israel, and to us. All through Christ's earthly life Mary was in the background, loving Him and serving Him.

At the beginning of everything, when the angels set the stars in the sky to make the night beautiful, a tiny star was carried far to the east and told to stay in place until God called it. The tiny star was lonely but no other star seemed to have time to stop and visit. The comet, with a fiery train, whirled past it; the golden planet went sweeping on through space; the earth planet's many responsibilities made it impossible for it to stop. Then there came a night when an angel searched for the most beautiful star to shine for a great purpose. She chose the tiny star, set it on fire with glory, and said, "I am setting you here to help the earth, for the earth is in deep trouble and needs a star to guide it". And it was that star that led the Wise Men from the east to the manger in Bethlehem. "And going into the house, they saw the child with Mary, his mother, and fell down and worshipped Him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh."

Advent is not only a time when we look backward. It is a time when we look at the present and the future. We want to be sure that our hearts are prepared for the remembrance of the first Christmas. In this busy, sometimes topsy-turvy world in which we live, we are apt to lose sight of the vital message of Christmas. Our hearts may become "busy inns that have no room" for Christ. The "world is ever near" and the sights that dazzle shut out the Divine Presence.

Christmas has many lovely associations and not the least is giving and receiving gifts. Not often enough perhaps, but we do think of the gifts we have received from the heavenly Father, through His Son—love, joy, peace, abundant life. Christina Rossetti wrote:

What can I give Him,
  Poor as I am?
If I were a shepherd
  I would bring a lamb,
If I were a wise man
  I would do my part,—
Yet, what I can, I give Him—
  Give my heart.

A heart given to Christ should bespeak a willingness to sacrifice and work to make peace and harmony a reality for all. A heart given to Christ is one where goodwill is born, the goodwill of which the angels sang. Only when it is a reality and we live it, can we infect others with the same spirit. A heart given to Christ is one where love may be born, love in our personal relations and love in our national and international reactions. A heart given to Christ must be one where His spirit is born in all its fullness. In Phillips Brooks' words:

Then let every heart keep its Christmas
  within,
Christ's pity for sorrow, Christ's hatred
  for sin.
Christ's care for the weakest, Christ's
  courage for right,
Christ's dread of the darkness, Christ's
  love of the light,
Everywhere, everywhere, Christmas
  tonight.
So the stars of the midnight which
  compass us round
Shall see a strange glory, and hear a
  sweet sound,
And cry, Look! the earth is aflame with
  delight,
O sons of the morning rejoice at the
  sight,
Everywhere, everywhere, Christmas
  tonight! ■

LEARNING ENGLISH

. . . and a Christmas party with an International flavour

by Marian Johnston

Every Thursday morning from September to June the church school classrooms of St. Andrew's Presbyterian Church in Belleville, Ontario, are abuzz with voices, some of them English, but many of various other nationalities. The program 'Teaching English to New Canadians' is underway for another week. Staffed entirely by volunteers from the community, this program has grown from a small beginning in 1968 to a group which includes New Canadians from Venezuela, Cyprus, Spain, Lebanon, Italy, Pakistan, China, Germany, Korea, Indonesia, Tibet, Laos, Yugoslavia, Hong Kong and Vietnam. Numbers vary as new students arrive and, as some get jobs or become sufficiently adept in English. During 1979-1980 about twenty-five students from fifteen different countries received instruction from sixteen volunteer teachers. It is interesting to note that there have also been Francophone students who wish to learn English.

The Church provides the space and facilities. The Women's Missionary Society provides the social aspect of the gathering by sponsoring a coffee/tea break each morning, and the annual Christmas party. Initially they also provided some of the teachers but now these are all recruited and trained by the city's Volunteer Bureau. Many of them are former teachers who enjoy making this contribution to their community. Teaching is frequently on a one-to-one basis, depending on the facility which the student has in the English language.

Volunteer drivers are also provided when transportation is necessary. Most of the students are women, since the men are often employed and learn their language skills on the job or at night classes. Since many of the women have small children, a nursery is provided, often with high school students from the Collegiate Institute next door helping in their free time.

The social aspect of the coffee/tea break is very important as it brings the students together, helping them to use their new English skills with each other and with the ladies who look after the refreshments. Three of our Church ladies are the backbone of this part of the program, assisted from time to time by one or two others, and for some years they have been helped in the kitchen by one faithful male member of the Church who shows his interest in the project in this way.

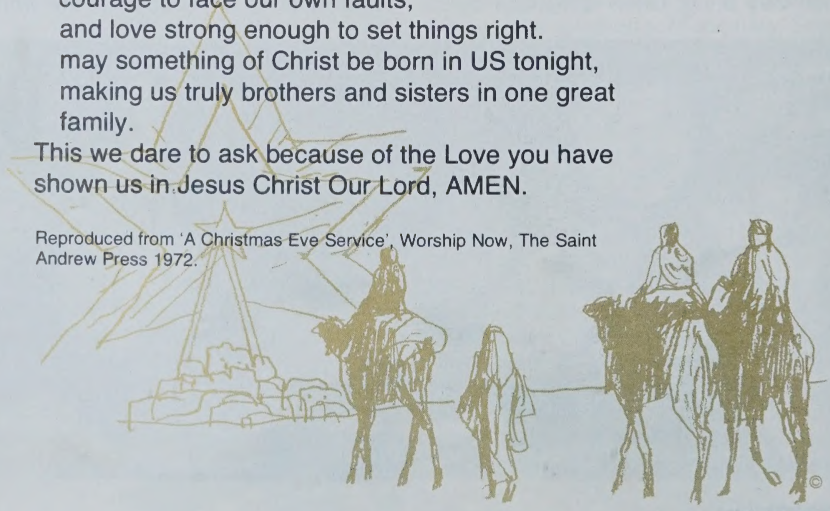
The Christmas get-together is very, very special. Each student is asked to bring some particular item of food that is typical of her country and everyone enjoys sampling the different foods. Chinese pizza, Lebanese salad and Indonesian shrimp chips are just some of the food items brought for the enjoyment of the class. This gathering is also a time for them to bring art treasures or handicrafts which are typical of their cultures. These afford an opportunity for the students to improve their English in explaining the particular meaning, or method of making the articles which they bring. Often Christmas carols or other songs are sung in their own languages as part of the Christmas program. The children participate as well, singing songs which they have learned in the nursery.

A Christmas party with an international flavour . . . and an on-going program which has proved its usefulness by the fact that it has continued to grow over the years, . . . these constitute a worthwhile project which may provide food for thought for other congregations who feel that they would like to have a part in welcoming New Canadians to their communities and making them feel at home. The accompanying pictures indicate that these children enjoy Christmas fun as much as any children in the world. ■

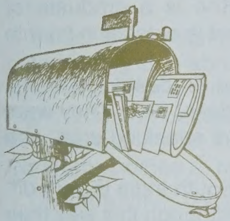
A Christmas Prayer

'Come, let us go to Bethlehem,
to see for ourselves this thing that has
happened' . . .
Let us pray
O God, we turn once more towards Bethlehem,
  Help us to find Christ for ourselves.
Through the darkness of doubt
  we stumble to find the Way.
Through the fogs created by our own selfishness and
greed,
  we grope for the Truth.
Through the forests of superstition and
commercialism that
have grown up around Christmas,
  we struggle to find the secret of Life.
Merciful God, May we not [arise] from [prayer]without
having received a blessing, don't allow us to waste
another Christmas, seeing only our own greed.
Help us not to miss the point again.
Grant us light to see where we have gone wrong,
  courage to face our own faults,
  and love strong enough to set things right.
  may something of Christ be born in US tonight,
  making us truly brothers and sisters in one great
  family.
This we dare to ask because of the Love you have
shown us in Jesus Christ Our Lord, AMEN.

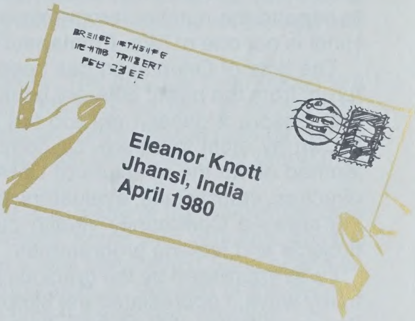
Reproduced from 'A Christmas Eve Service', Worship Now, The Saint
Andrew Press 1972.



Dear friends,



Our mailbox has been full lately. In order to make room for news from our 'friends' we have edited the following exerpts. Editor



Eleanor Knott
Jhansi, India
April 1980

Many months have lapsed since sending the last letter. Meanwhile the Lord has been leading step by step. Let me share some of the highlights of the past months.

Just after Christmas Dr. and Mrs. Fitch of Toronto and Audrey Prendergast, a former missionary with our church, came to Jhansi. We enjoyed the time of fellowship with them, including a one-day retreat of the missionaries in this area and our daily family devotions led by Dr. Fitch. There was opportunity for Dr. Fitch to speak in the three former Presbyterian churches, (American and Canadian) and to meet the local pastors.

Toward the end of January we had a visit from Glen Davis, Secretary of Mission Education. Although his visit was short, we managed to show him quite a bit.

Since October 1979, four of our teachers have resigned. Two others were hired on a temporary basis, and one on a daily basis, but we are still short staffed as one member has been sick since the end of January. We lost our more senior teachers, leaving mostly new teachers, so it has not been easy for Miss Singh, our principal.

I've finished off accounts since January and worked on student files. I've also done some checking in the hostel and tried to oversee the menu. Our garden was better than we expected with our limited water supply so we haven't had to buy too much from the market. We also received another shipment of soya products which helps our budget.

In mid-March I was called to Bangalore to begin my orientation with the Christian Medical Association of India (CMAI). CMAI is a National Health Organization established in 1926 with a current membership of 400 hospitals and thousands of Christian doctors, nurses and paramedical workers. The head office is in Nagpur. In 1966 the Community Health and Family Planning Project (C.H. & F.P.) was instituted, with its central office in Bangalore.

Because malnutrition is one of the major health problems of India, nutrition became an integrated part of the programme in 1969. Today the emphasis is on Community Health, with the thesis that when parents see healthy children they will want to restrict the size of their family also. Currently two programmes have a nutrition component, both funded from abroad. One is a post-partum programme, emphasis being given to under five children, pregnant and nursing mothers through supplementary feeding or nutrition rehabilitation centres, and of course nutrition education.

Mrs. Emmanuel is the Nutrition Officer in the head office. She is a graduate of Women's Christian College, Madras and worked for the Government in extension prior to her marriage. She has been with CMAI four years.

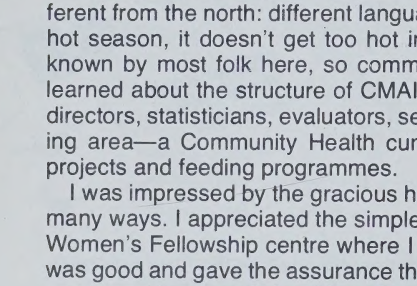
For the time being I will be covering the hospitals in U.P. (Utter Pradesh) (18 in the C.H. & F.P. programme) and perhaps some in M.P. (Madhya Pradesh) also. They want to expand the nutrition programme in this area. This is also a Hindi speaking area, and Hindi is not one of Mrs. Emmaneul's languages.

The time of Orientation has been a very enriching experience. South India is very different from the north: different language, food habits, climate etc. Although this was their hot season, it doesn't get too hot in Bangalore which is on a plateau. English is well known by most folk here, so communication was not too difficult. During orientation I learned about the structure of CMAI, met those in various job responsibilities—regional directors, statisticians, evaluators, secretaries, etc. Also I visited projects in the surrounding area—a Community Health cum Development project, two nutrition rehabilitation projects and feeding programmes.

I was impressed by the gracious hospitality of the people I met, their kindness to me in many ways. I appreciated the simple life-style of the sisters in the Church of South India Women's Fellowship centre where I stayed at their guest house in Bangalore. The Lord was good and gave the assurance that as I travel about this land He will provide for all my needs and keep me in health and strength. With Paul I am learning to be content in whatever circumstances I am. (see Phil. 4:11, 12)

Thank you for your letters and cards received during the past months. I have enjoyed each one, and just wish there were time to answer each one personally.

Now may Jesus Christ be Lord in each of our lives, in all we seek to do for Him, wherever He has placed us. God bless you! ■



Monday, July 21st, 7:00 a.m., I flew from Toronto to New York; and so began my journey to Papua, New Guinea, where I will be for the next three years. P.N.G. was governed by Australia until 1975 when it became independent. I was amazed at all the familiar foods and other products that were available. Betty and I had a milkshake in one store and the girl added one teaspoon of ice cream!

The Highlands are more of what I expected, but it's like living in two different worlds at the same time—one very much like home and the other so new and fascinating. The Southern Highlands was the last large area of P.N.G. to come in contact with the "outside world" and they've come from the Stone Age to the 20th Century within the last

30-40 years. Because of its rugged terrain and geographic isolation, it is one of the least developed but most culturally rich provinces in the country. The people are friendly, very happy and easy going, far from the imagined picture we have of headhunters and cannibals.

Mendi is the capital of the Southern Highlands where I'll be for at least the first fifteen months. Mendi is about 5,500 feet above sea level and is situated in a narrow valley with limestone ridges rising on both sides. It's beautiful, but it's cold! It's 60F in my room at night. The sun usually shines for a few hours every day and then it can be very warm. The rest of the time it rains. I have to chuckle when I think of all the cottons I brought and the warm clothes at home!

Children often take care of younger brothers or sisters. The only toy I've noticed is a wheel and stick to guide it; they seem to use anything round they can find. When it's raining, the children sometimes use huge leaves as umbrellas. The school is right beside us at Tari. The children have beautiful voices and love to sing. Like children at home they are curious, interested and delightful!

Traditionally the people have believed in evil spirits, but many of them have become Christians. There seem to be quite a few national pastors, some with very little training but they love to lead their people in worship. I went to a Huli service last Sunday and although I could not understand, I could feel their enthusiasm. At the end of the service they all prayed their own prayer out loud at the same time—it was very uplifting.

I'll be in Tari (about a 25 minute flight from Mendi) until the first week in September. I'm here mainly to concentrate on learning New Guinea Pidgin, the trade language in P.N.G. (there are over 700 languages) and to learn how to drive and maintain the landrover. Neil, one of our staff here, is a very good and patient teacher. I've already been through thick mud, across narrow shaky bridges, and over rocky roads in good and bad repair. I've never seen anything like these roads but the landrover is a marvellous vehicle and I'm gaining confidence.

Joan, the nurse from Tari will be coming to Mendi with me at the beginning of next month and we will be working together and sharing a house situated on the United Church compound. All houses have a huge water tank to collect rain water. It's lovely drinking water and we don't have to boil it. Another feature is the shower—a bucket with shower faucet underneath, hoisted up on a pulley—the advantage is a "just right" water temperature.

The Leprosy work is in a stage of transition now, as the government has asked us to take on new responsibilities. I'll probably be involved in Health Education and training national workers.

I've been to several Aid Posts and also to a couple of schools. At the schools we talk to the children about leprosy and then examine them for early signs of the disease.* It's a great work that the Lord has called us all to. Mail means a lot being so far from home and I'd love to hear from you. God is so wonderful. He gives us more than we could ever desire or hope for. Christ promised us life more abundant and I'm experiencing that life in all its fullness, knowing there is still more. What joy there is in serving such a God!

May He richly bless each one of you as you serve Him too. With my love and prayers. ■

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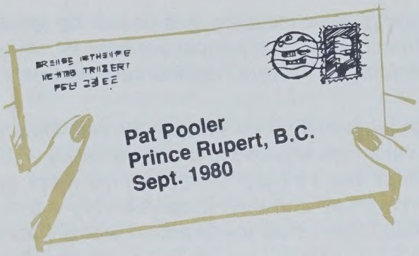
* We hope to hear more about the disease of Leprosy from Margaret in a later issue. Editor.



Pat Pooler
Prince Rupert, B.C.
Sept. 1980

I have just finished my first three week tour at sea on the "Thomas Crosby V"—an 80 foot, 110 ton vessel which actually (according to the sea laws of gravity and buoyancy) qualifies as a ship. Below deck and the main sitting-eating area is a large sized room which serves as a chapel, library, movie room and which is often converted into a bedroom with 6 fold down bunks. Between that and the front hold, where the groceries are stored, are 2 tiny cabins. I share one with Valerie, a young girl just out of school who copes admirably with the job of cooking for often large groups—especially considering the voracious appetite everyone develops in the fresh salt air! Across the corridor are the two deckhands. At the other end of the boat stay the first-mate (dubbed "Bossy") and the engineer Jake, both Indian fellows from Hartley Bay. Our Captain, Rev. Oliver Howard, is a minister who is responsible for a vast pastorate along the B.C. coastline. There are nearly 60 ports of call and we do not get to all of them every trip.

Somewhere amongst this crew is yours truly, nurse, Christian Education resource person and whatever else comes along! The first day we left, I boarded about 11 o'clock. Everyone seemed busy running a million directions getting ready so I sorted my gear then trooped up the stairs to meet 6 guests travelling with us, and to check out my new environment. The Captain came in with 2 packets of soup and said the cook was in town getting supplies, would I mind getting lunch on the table—at last count for fourteen people. That was my beginning, and I realized that my job description is not terribly specific! But it certainly keeps life interesting.

The first night we ran 12 hours and I couldn't sleep with the noise of the motors. What I find really neat is waking up early in the morning as the engine starts up and lying in bed enjoying the sensation of going somewhere without doing a thing to get ready! We spend a few days in the Indian villages where there is no resident minister. The work includes pastoral visits, church services and Sunday schools, home visits and/or clinic time with the local nurse or community health worker. We visit logging and fishing camps and all the lighthouses in our area. For the latter, we anchor the ship and a winch delivers a rubber dinghy with an outboard motor into the sea, whereupon we scramble down the ladder, plop into the small boat and go ashore, usually scrambling over a slippery pile of rocks which can make for a rugged landing.

It is a beautiful part of the world to be in—even though I also find that so often the lovely forested mountains carry my thoughts back to Nepal. However, still I believe my call is here for now, and I do need and appreciate your prayers. I am totally dependent on the Lord for help and guidance to take up the opportunities and challenges that are here.

Editor's Note: Pat terminated her service with the Board of World Mission on June 30, 1980 to begin a new chapter of missionary service with The United Church on Canada's west coast. ■

Arlene Randall
Afikpo, Nigeria
June 1980

My greetings to you all in the name of our blessed Saviour, Jesus Christ!

I have moved from Goldie Training Centre to Unwana to work for Abakaliki Presbytery. The work has been full of challenges.

It didn't take me long to feel welcomed to Unwana and the flow of visitors has not stopped. Unwana is a very friendly, small town in Afikpo Local Government Area. At one time it was a great Mission Station because of its location along the river. It is also the home of the present moderator of the Presbyterian Church of Nigeria, the Right Rev. Akanu A. Otu, who was in Canada with the Nigerian delegation last October, and of Rev. Dr. Inya Ude, who once studied in Canada. The people here are so friendly to me and my house is often filled with visitors of all ages. In the evenings I go for a stroll and everyone I meet greets me in their own Unwana dialect because they know that I am trying to learn to speak it. The dialect here is somewhat different than in Arochukwu.

My house is nice with a living-sitting room, a bedroom, a bathroom, and outside behind the house a separate kitchen, built for me. This is a guest house belonging to Dr. Akanu Ibiam who is the Ezeogo (or paramount chief) of Unwana. The compound is fairly large with a number of trees and flowers, Dr. Ibiam's own house, a garage and carport, a couple of other small houses, and a chapel. At the edge of the back yard is a long drop and below is the Cross River.

My work here is not just for Unwana Parish but for all of Abakaliki Presbytery so I do spend much time away from my house and on the road. The Churches here do not lack children. The Christian Education programs, however, are not usually so effective because of the lack of teachers and leaders, lack of space and materials. In some Sunday Schools there might be up to 200 children or even more with only two teachers. In many of the Sunday Schools the teachers have no curriculum to follow so just choose stories from the Bible to tell the children. Much of the lesson is used for singing choruses, an activity that is good for large or small groups, and an activity that the people here seem to love. The leaders are also crying out for visual aids. Bible story pictures have more impact here, because they are not as common. I am trying to encourage the teachers to make their own visual aids but any pictures you might be able to send will also be more helpful and more appreciated than you can know.

The midweek groups here are also not without problems. But we'll work together to solve the problems to do the best to train these children so that they can become faithful Christians and good witnesses for Christ.

Some of you may be interested to know that Mgbeke G. Okore, who was the Principal at Goldie T.C. is now studying theology at Trinity College in Umuahia, Nigeria—their first female student.

God is continuing to show His great love and mercy to me. He has filled my life here with friends and with His joy, with challenges and with all that is needed to face those challenges. I am always so thankful to Him for the letters I have received from many of you, for all the interest you have in the Church here, and for your prayers on my behalf. I would like to say thank you. May the joy of Christ overflow in your hearts and may His blessings to you never end. Chukwu gozie gi! ■

In Memoriam

Ada E. Adams

Miss Ada E. Adams, well known for her work in Christian Education particularly with children, died September 14, 1980 in Toronto.

Born in China to missionary parents, Miss Adams finished her education at Columbia University and went to Taiwan as a church worker where she introduced weekday Kindergartens. A retired Missionary from Taiwan, Miss Hermanson commenting on Miss Adam's contribution to the church in Taiwan said "she did terrific things for the Church Kindergartens and trained Christian teachers . . . she was a wonderful friend."

On returning to Canada Miss Adams served the Presbyterian Church as National Children's Work Secretary 1945-46 and again in 1955-61. In this position she represented both the Women's Missionary Society (W.D.) and the then Board of Christian Education. During the first period Miss Adams served in this capacity, Explorers was recognized as a suitable program for Junior age children. "Children of the Church," the program for primary children was developed during her second period as Children's Work Secretary and the first handbook for leaders was written by Miss Adams.

Miss Adams laid the foundation for children's camping programmes for The Presbyterian Church in Canada, introducing small group camping.

She also served as Children's Work Secretary for the Ontario Council of Christian Education and the Maritime Religious Education Council.

Miss Adams retired from the faculty of Ewart College in Toronto in 1976 after 15 years as Director of Field Education and Dean of Residence.

At the time of her passing she was serving as Secretary for Children's Work in the East Toronto Presbyterial and had worked with a committee to plan a workshop for leaders.

A funeral service was held at the Ewart College Chapel. ■

Kyung Shik Choi

The Rev. Kyung Shik Choi, minister of Tokyo Church of the Korean Christian Church in Japan, passed away on Sunday, September 14, 1980, in his 49th year.

Born December 16, 1930 in Kyoto, Japan, the eldest of four sons and one daughter, he was raised in a Christian home and followed his calling to the ministry of the gospel, graduating from Doshisha University School of Theology in 1956. From 1957 to 1959 he served in mission outreach in Sapporo, Hokkaido. His ministry at Mukogawa Church, Osaka, following his ordination in 1959 continued until 1970. During the period from August 1964 to August 1966, he was sent to Canada for study at Knox College, Toronto and service in The Presbyterian Church in Canada. He was called to serve in Nishiarai Church in January 1971 and, in October 1973, was appointed by the General Assembly of the Korean Christian Church in Japan as General Secretary, having served for many years in the Youth Department and the 60th Anniversary Decade of Development program (1968-1978).

He gave himself fully to the pastoral and prophetic tasks of the Korean Church in its local engagement and international ministries for two terms until October 1979. He was called to be minister in the Tokyo Church in 1979 and was inducted to this ministry on March 2, 1980, only to be taken on suddenly to the higher calling of his Lord and Life.

His life may best be reflected in the 60th Anniversary motto "Forward, following Christ into the world". His deep concern for and caring commitment to his own people and others in their human suffering and struggle was the working out of the spirit of Jesus Christ—strong, open, loving, humble. The endless giving of himself to his family, friends and neighbours flowed from his wealth of humanity, faith and hope. His vision for the dignity, freedom and unity of his people in the gospel he has shared continuously, and left as a heritage to his colleagues in the calling.

Rev. Choi, best known as Sam to foreign friends, is survived by his parents (Kyoto), his wife Pong-Ae, daughter Kwi-Hyang (23), Song (20), and Shin (18) (Tokyo), as well as brothers Jung-Shik (Elder, Osaka), Chung-Shik (Minister, Kyoto) and sister, Kwimija (Yokohama). ■

Going to Bethlehem

JERUSALEM represents power. It was where the Palace, the Temple, the aristocracy, the High Priest, the ruling caste of the Sadducees, the Pharisees learned in the law, the rich merchants and the landlords were. It was the political, economic and cultural center.

BETHLEHEM, even though it was called the City of David, was really only a village inhabited by a few shepherds who weren't worth bothering about. That God chose Bethlehem for the birthplace of his Son Jesus Christ shows us that he cared for those people and identified himself with them.

Representatives of the powerful nations sit in the United Nations Building using high-flown language about the international situation while their officials shuttle about from place to place without paying any attention to the wishes of the people belonging to the smaller countries and, regardless of their fate, treat them as political pawns in order to carry out their strategy. At this same time the underdeveloped nations are pressing for speedy economic development and more material things to enjoy.

At this time let us initiate a "going to Bethlehem" movement. This is the time for us to be especially concerned about questions of poverty, labour, human rights, pollution and social welfare. On the one hand we must appeal to people from every rank in society to pay attention to these problems and improve the situation and on the other we must appeal to Christians themselves to take the lead and set an example, to commit themselves to action and go down to Bethlehem. There they can identify themselves with those who are being oppressed, with the poor, with the despised and devote themselves to practical acts of service . . .

"LET US NOW GO EVEN UNTO BETHLEHEM, AND SEE THIS THING THAT IS COME TO PASS, WHICH THE LORD HATH MADE KNOWN TO US." (Luke 2:15)

—from a sermon given by the Moderator of the Presbyterian Church in Taiwan, Christmas, 1978. (Asian Issues, Sept. 1980)

WHO and WHERE

BOARD OF WORLD MISSION—1980

The following list is continued from the November issue.

CHINESE MINISTRY

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Vancouver
  Mrs. Grace Tong, c/o The Chinese Presbyterian Church, 6137 Cambie St., Vancouver, B.C. V5Z 3B2
Victoria
  Vacancy

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Presbyteries of East, West Toronto and Brampton
  Mrs. Margaret Read, 71 Corby Cres., Brampton, Ontario L6Y 1H3
  Mrs. Lois Johnson, 88 Ashbridge Dr., Scarboro, Ontario M1V 1P2

CHURCH EXTENSION (Married Student and Ordained Minister)

Presbytery of Quebec
  Mr. Michel Duclos, 1978 Avenue Du Monument, Beauport, P.Q. G1E 3Y6
Presbytery of Westminster
  Rev. Robert Haven, Apt. 114, 904 Berkley Road North Vancouver, B.C. V7H 1Y2

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Westminster Presbytery
  Rev. Alex Joshua, 14950-105 Avenue, Suite 206, Guilford, Surrey B.C. V3R 1R7

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Quebec City, L'Eglise St. Marc
  Rev. David Craig, 2828 Chemin des Quatre Bourgeois Ste Foy, Que. G1V 1X9
Melbourne, L'Eglise St. Paul
  Rev. J. R. Davidson, (supply), C.P. 100, Melbourne, Quebec J0B 2B0
Editor, La Vie Chretienne
  Rev. J. F. Porret, 2302 Boyer St., Montreal, Quebec H3S 1G9
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Rev. George Telcs, 1014 10th Ave. N., Lethbridge, Alberta T1H 1J8
Vancouver, Calvin
Rev. Laszlo Szamoskozi, 4327 Wildwood Cres., Burnaby, B.C. V5G 2M3

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Ottawa, Ottawa Community House
Miss Sandra Estabrooks, 220 Argyle St., Ottawa, Ontario K2P 1B9
Montreal, Tyndale-St. Georges
Miss Maxine Rottenburg, 870-876 Richmond Sq., Montreal, Quebec H3J 1V9

ITALIAN MINISTRY

Montreal, Beckwith Memorial
Rev. Arthur Iarrera, 7881 de la Seine Ave., Anjou, Montreal, Quebec H1K 1T8

KOREAN MINISTRY

London
Rev. Andrew Lee, 822 Notre Dame Drive, London, Ontario M6J 3C1

NATIVE PEOPLES-INDIANS OF CANADA

Kenora Fellowship Centre
Director—Rev. Florence Palmer, 923 11th Ave. N. Kenora, Ontario P9N 3K7
Winnipeg—Anishinabe Fellowship Centre
Director—Rev. Elisabeth Nitsch, Apt. 1805 411 Cumberland Ave. Winnipeg, Manitoba R3B 1T7
Mr. Lee Krepps, 268 Ellen St., Winnipeg, Manitoba R3A 1A7
Sioux Village
Mr. Allan Lauder, 777-4th St. N.W., Portage La Prairie, Manitoba R1N 2H1
Pipestone and Birdtail
Rev. Henry Hildebrandt, Box 1945, Virden, Manitoba
Rossburn—Waywayseecappo
Rev. Kenneth Stright, P.O. Box 291, Rossburn, Manitoba R0J 1V0

Elphinstone/Okanais/Rolling River
Rev. D. Goodwin, Elphinstone, Manitoba R0J 0N0
Mistawasis, Wahpeton, Crutwell
Rev. Stephen How, 722 Branion Dr., Prince Albert, Sask. S6V 2S2
Shoal Lake
Rev. Wm. Palmer, 923-11th Ave. N. Kenora, Ontario P9N 3K7

SPECIAL MINISTRY TO TAIWANESE-CHINESE

Westminster Presbytery
Mr. W. Y. Peng, #3, 5165 James Walk, Vancouver, B.C. V5W 2X5

UKRAINIAN MINISTRY

West Toronto—Ukrainian Broadcast
Rev. Michael Fesenko, 26 Robina Avenue, Toronto, Ontario M6C 3Y6
East Toronto Presbytery
Mr. Henry Adams, 92 Quebec St., Oshawa, Ontario L1H 2K5

VISITORS, HOSPITALS & SENIOR CITIZENS HOMES

Halifax
Mrs. Eva MacLean 2761 Robert Murphy Road (not Drive as indicated in the November issue), Halifax, N.S. B3L 3T3.

PRESBYTERY MISSION WORKERS

Cape Breton
* Mrs. Joan Ashley, 325 Bentinck St., Apt. 14, Sydney, Nova Scotia B1P 1H1
London
Mrs. Katherine Fraser, 136 Hawthorne Road, London, Ontario M6G 2W8
Calgary/MacLeod
Miss Marion Barclay, 3204-30th St. S.W., Calgary, Alberta T3E 3C3
Waterloo/Wellington
Mrs. Francie Sullivan, 46 Allan Ave. Guelph, Ontario N1H 3G2

* Note change of address from November issue.

NEWS

UNITED CHURCH OF CANADA'S FIRST WOMAN MODERATOR (RPS)

Halifax—The 28th General Council of the United Church of Canada, meeting here in late August 1980, elected as Moderator for a term that will include "OTTAWA 1982" the Rev. Dr. Lois Wilson, a 53-year-old mother of four children. Dr. Wilson, who shares the ministry of Chalmers United Church in Kingston, Ontario, with her husband, Roy, has been active in a massive community education program in Northern Ontario, the Ontario Human Rights Commission, the Student Christian Movement and the World Council of Churches. "Biblically rooted", she admires the work of feminist theologians, both male and female, but put off her own ordination for fifteen years rather than "battle my way in". Described as an "energetic, sunny woman with a tough, quick mind and a ready sense of humour", Dr. Wilson is known for her ability to listen, talk and then "help people to talk to each other." Her election, on the third ballot, is considered "a social activist victory".

One of the great needs of the United Church right now, according to its new Moderator, is Bible literacy in a life of action—"to be able to understand the implications of the Bible story and what we should be doing." Dr. Wilson would encourage a more imaginative use of the resource people within the Church, continuing its history of mingling evangelism with social service. She would like to see young people from the United Church of Canada working as service volunteers in other parts of the world, and many more missionary visitors from the Third World: "We need them more at this point than they need us." Asked about one of the issues of the Council—the ordination of homosexuals as such—Dr. Wilson told a national press conference: "If we are going to ask candidates questions about sexual orientation, I think we'd be better advised to ask them what they think about poverty. It's at least as important." At the same press conference, Dr. Wilson expressed a deep concern about declining church membership, identifying a need to revise Christian education and keep in touch with youth, and also asking whether the church is engaging its community.

NO MAGIC WAND (National CGIT Assoc.)

Christmas comes again with its message of hope and encouragement. For many, however, Christmas 1980 will be a time of uncertainty, loneliness, sadness and alienation.

This year's service, No Magic Wand, has been prepared by an Ontario Task Group and writer Nancy Young. It helps us to ponder what the Christmas message says about relationships and caring in the world in which we live.

Canadian Girls in Training and their leaders across Canada, invite you to share in their Fortieth Annual Christmas Vesper Service. Make time in the rush of holiday preparations to pause and respond to the message of Christmas.

Offerings received at the Vesper Service are the major source of income for the National CGIT Association which provides opportunities and resources for leaders and girls in CGIT groups and camps in every area of Canada. CGIT welcomes any girl in the community who is 12-17 years of age.

Ed. Note: One of the Tri-County CGIT leaders, Mrs. Charlotte Duke, Seaforth Church worked with the Task Group on the Vesper Service.

GROWTH IN THE 80's COMMITTEE MEETS

Church growth is alive and well in Charlottetown, Winnipeg, New Westminster and other congregations throughout the Church. The Committee on Church Growth to Double in the 80's, appointed by the 1980 General Assembly, has met and is encouraged by the information received of results that are already evident. One phrase in the recommendations to the General Assembly emphasized that "church growth is a massive task that will require the commitment of staff and resources." It is expected that a co-ordinator will be appointed soon and begin his duties early in 1981. With his guidance and direction the task should begin to move towards fulfillment. But no committee or executive staff could achieve the goal without the support of the individual church members; they are the resources. It is our task—yours and mine; our commitment in discipleship must be the base from which the Church will reach out and expand. In a prayer poem, Miriam Teichner wrote, "Give me courage; flood me with knowledge; drench me in light; keep me eager to do my share. God—let me be aware." This could be a beginning prayer; on-going prayer will be the strength of the total undertaking.

Isabella Hunter.

ARIAS FLOWN INTO EXILE

Geneva (EPS)—The Rev. Mortimer Arias, detained for more than a month in Bolivia has been flown into exile in Sao Paulo.

Mr. Arias, a former Bishop of the Methodist Church in Bolivia, and now the General Secretary of the Confederation of Evangelical Methodist Churches in Latin America (CIEMAL) as well as the Secretary for Evangelism of the Latin American Council of Churches (CLAI), in formation, was arrested in Cochabamba, on Tuesday, 26 August, shortly after his return to Bolivia from a four-week visit to Methodist Churches in Brazil.

It has been rumoured for some time that Mr. Arias would be expelled from his country. In fact his expulsion came about on Friday, 3 October.

A report reaching the World Council of Churches (WCC) from Brazil indicates that Mr. Arias is considering temporary residence in that country. The report also indicates that he is in good health and cheered by the many messages of support and intercession on his behalf and on behalf of the many others detained and disappeared in Bolivia.

Editor's Note: Mr. Arias and his wife Esther are the authors of a recent Friendship Press publication "The Cry of My People" on Latin America.

WEEK OF PRAYER FOR CHRISTIAN UNITY

The Week of Prayer for Christian Unity will be celebrated all around the world from the 18th to the 25th of January, 1981. The World Council of Churches and the Vatican Secretariat for Unity jointly promote the observance of this Week of Prayer.

1981 will be an important year in the movement for Christian unity, as Churches in Canada will be considering the formation of a new National Ecumenical Association.

The suggested purpose of the new association is:

"In response to Christ's call and prayer that we become a visible expression and sign of our unity in Him, we welcome and seek together a fuller realization of the kingdom of God through prayer, mutual understanding, consultation and joint action, in harmony with Christ's will that all things might be restored to the glory of God."

Celebrations of the Week of Prayer for Christian Unity will vary from community to community across Canada. Printed materials are in preparation. An Inter-Church committee will publish in English and in French an order of service, Bible study and suggestions for local observance.

The theme for 1981 is "Many Gifts, One Spirit", with emphasis on the scripture portion from the first letter of St. Paul the Corinthians, Chapter 12, verses 3 to 13.

For more information, contact:
Dr. W. Donald Anderson
General Secretary
The Canadian Council of Churches
40 St. Clair Avenue East
Toronto M4T 1M9

Tel: (416) 921-4152

Centre d'Oecuménisme
2065 rue Sherbrooke ouest
Montréal, Québec
H3H 1G6

Tel: (514) 937-9176

wms highlights

Vancouver Island Presbyterial Fall Rally

The Fall Rally of Vancouver Island Presbyterial of the WMS held in St. Andrew's Presbyterian Church, Nanaimo, began with a Pot Luck Luncheon served by St. Andrew's W.M.S. members.

Mrs. D. Smith of Victoria, president of the Presbyterial presided and welcomed ladies from Port Alberni, Sooke, Victoria and Nanaimo, with a special welcome to Miss Ivy Howard, Educational Resource Consultant for B.C. from Vancouver.

A letter was read from Mrs. B. E. Watson of Victoria, giving an interesting account of the Pacific North-West International Mission Conference which she had attended as our delegate.

After a short business meeting, ladies from Port Alberni conducted "A Festival of Joy" with readings and songs about "Joy". Those taking part: Dorothy Cross, Carol Garvin, Marie Kristensen, Kay and Merla Mowat, Nel Romain and Thelma Smeltzer. This beautiful service concluded with everyone repeating Mother Teresa's "Joy".

A film entitled "William" was shown and discussed.

As the W.M.S. Council Meeting in Toronto in May was reported in the Glad Tidings Magazine, no report was presented. At Council it was suggested that a Western Women's Conference be held and the meeting voted in favour of this.

Mrs. Smith announced the Synodical Fall Meeting is to be held Oct. 20 and 21 in Richmond Presbyterian Church. Feb. 17, 1981 was chosen for our Presbyterial Annual Meeting in Knox Church, Victoria.

Quebec Presbyterial Annual Retreat

The Annual Retreat for women, sponsored by Quebec Presbyterial WMS, took place on Sept. 13th, at Camp d'Action Biblique. About 50 attended. "Getting our Priorities Straight" was the topic for the day. The program opened with a sing-song of favourite hymns, led by Mrs. Morton, Lennoxville, accompanied on the guitar by one of the young ladies present.

Camp Committee Chairman, Mrs. R. Walker welcomed all present, and introduced the following ladies taking part in the program: Mrs. Nancy Craig, Ste. Foy; Mrs. Sharon Warnholtz, Magog; Mrs. Sylvia Brown and Miss Margaret Boyd, Ottawa. Mrs. Alan Sutherland sang "I'm a Child of the King". Mrs. Craig conducted devotions and introduced the theme for the day. Four priorities to consider were mentioned, namely God first, Our Physical Family, The Body of Christ and Those in Need. Mrs. Brown spoke about "Sharing our faith"—how and what do we share? Topics for discussion mentioned were:

The Nature of God, Christ, the Merciful Redeemer; Man the Sinful Creature and The Necessary Response.

At noon, the guests took advantage of the sunny, warm day and pleasant surroundings and enjoyed their picnic lunch outside.

The afternoon program began with a sing-song. A silent skit, "How a minister sees his congregation" was put on by the Melbourne and Richmond ladies. It was realistic and humorous.

Mrs. Sharon Warnholtz's topic was "Hospitality"—helping others, serving people in tenderness and love and influencing youth. Everyone has some hospitality to offer. She gave several helpful tips and recipes. Miss Boyd spoke briefly on several good and useful books, which are available. Mrs. Walker thanked all those who had made such an interesting and profitable day possible. A short business meeting followed and everybody agreed to have the Retreat for 1981, about the same time of year. Any suggestions for the program will be welcome. All enjoyed an evening meal of fried chicken. Miss Alene Morrison then led the evening service in devotions. Mrs. Craig continued her service "Getting our Priorities Straight" bringing a happy and memorable day to a close.

An error was made in the report of B.C. Synodical Annual Meeting in Aug./Sept. Glad Tidings. It should have read: The Sing Song was conducted by Miss Janie Goodwin and the Devotions were led by Miss Joanne Taylor, Provincial C.G.I.T. Resource Co-ordinator for B.C.

First Church, Winnipeg Auxiliaries Annual Joint Meeting

On September 15th, the annual joint meeting of the three Auxiliaries of First Church, Winnipeg was held at the church. The Afternoon Auxiliary hosted this occasion, when about thirty members and friends sat down to a buffet supper. This annual event prefaces the fall activities of the three Auxiliaries. The meeting was presided over by Mrs. Elizabeth Watkins, President of the Afternoon Auxiliary, who welcomed the members and friends.

There were two speakers on this occasion. Rev. Lorlie Barkman, English Media Director, Mennonite Brethren Communications and the producer of a children's TV show, is also very much involved in Christian Broadcasting to many countries in the world. He prefaced his remarks by reading from the second Chapter of Philippians and stressed the point that we should have a feeling of self-worth. Mr. Victor Hamm, who was born and raised in Russia and came to Canada about five years ago, is also involved in broadcasting the message of Jesus Christ to the Russian people. There are very few Bibles in Russia. A couple of Companies which print bibles have been arrested. Bibles can be bought on the Black Market and cost about $100.00 in our currency. He also stressed that the message of Jesus Christ, which is broadcast by radio, is joyously received by many of the Russian people, and is an important factor in spreading the gospel. This was a very informative meeting, and it is heartening to know that this work is being carried on by our brethren in Christ.

Mr. Hugh Lloyd thanked the speakers, and the benediction was pronounced by the Rev. Dr. Bruce Miles.

Gifts are as the gold which adorns the temple; grace is like the temple that sanctifies the gold.—Burkitt.

Hamilton and London Synodical Mini-Conference

The Hamilton and London Synodical met at Creiff Hills Community Centre, Puslinch, Ontario, September 26-28th combining a mini-conference and the executive meeting. Some 40 officers and members enjoyed the fellowship and hospitality extended by Rev. R. Spencer and his wife and family. The accommodation and meals were appreciated by all, some of whom visited this Centre for the first time. This project of our church work is an ideal spot for a conference such as this.

Mrs. Kay Remus, Synodical President, chaired all sessions. Splendid reports were given by all officers and Presbyterial presidents. A gratifying report was given by Miss Margaret Alexander, Treasurer, and the estimates for 1981 were accepted. St. Andrews Church in Sarnia will be the host church for the Synodical, April 21-22, 1981. Synodical delegates to Council brought back information and especially the challenge to the W.M.S. from the Moderator, Rev. Kenneth G. McMillan in his opening address.

"Mission in the '80's" was the theme of our Conference commencing Friday evening with the singing led by Marion Mundell, with learning centres on our "Theme" and closing with a beautiful worship service by Dorothy Neal, 1st Vice President, using slides taken by her in visits to different mission fields.

Saturday morning Mrs. Mae Gillatly led us in an interesting Bible Study on the 12th chapter of Romans, after which we were introduced to the new Mission Study by our Adult's and Children's Secretaries. We were honored to have Dr. Margaret Kennedy with us, and she explained about her book "Flame of the Forest", the story of our mission to the Bhils down through the years and those who laboured so faithfully. During the afternoon session a Workshop "Plan an Event" took place. Small groups planned and worked on details under headings: Time and Place, Why?, What do we want to happen? and How are you going to make it happen? Our sharing, arranged by Evelyn Murdoch and Jean Cassidy, Educational Consultants, brought forth some worthwhile planning ideas from the different groups.

Welcome visitors were Miss Isabella Hunter, Council President and Miss Mary Whale of the Board of World Mission, who both brought greetings. Miss Whale conducted a workshop on "New Trends in Mission", both at home and overseas. She left us with a question on the Lord's Prayer: How deeply do we want the Christian Church to survive? If we expect an answer to "Thy Kingdom Come", will there have to be changes in our life style? It was very thought provoking.

At the Saturday evening session Kay Remus and Dorothy Neal presented 'A Fish Story'—a drama on Jonah—which was humourous but left us with some serious thinking. Some beautiful slides of Taiwan were shown by returned missionary, Miss Joy Randall, another very welcome visitor, who spoke on hospital work in that country. Miss Isabella Hunter closed the evening with an inspirational worship service.

The Sunday morning service of worship, a highlight of the conference, was conducted by our special guest, Joy Randall. She gave us up-to-date information on present conditions in Taiwan. We were encouraged by hearing of the great faith and hopefulness of the Taiwanese people in the face of trial and adversity. We were privileged to have "JOY" in more ways than one, and we came home thankful to all responsible for the planning and fulfillment of a great time of Christian fellowship, and with great hope for the "Mission of the '80's."

Winnipeg Presbyterial Quarterly Meeting

On September 30th, the quarterly meeting of the Winnipeg Presbyterial was held at Westwood Church. Women of that church were the hostesses of a delicious supper, and about twenty-five members and friends attended. The meeting was presided over by Mrs. Jean Campbell, President, Winnipeg Presbyterial. Following the business part of the meeting, Mrs. J. D. Marnoch, past president, reported on the meeting which had been held in the city for the gathering in of the contributions to 'The Fellowship of the Least Coin'. There had been a large attendance at this gathering marking the 60th anniversary of the founding of the 'World Day of Prayer'. The late Miss Bessie McMurchy had founded the 'World Day of Prayer'. Within seven years of its founding, it had become world-wide. 'The Fellowship of the Least Coin' is an ongoing project. In 1936, an Asian woman had expressed concern that the inability of some Christian women to contribute should not be an obstacle to their belonging to Christian groups, and the suggestion was made that the least coin of their country would be their contribution and that is exactly what all women have done since. An amazing amount of money has been raised for the furtherance of the Kingdom.

The gathering was also privileged to see two very fine films. 'Missions in the Maritimes' told of the early missionaries and the establishment of the country churches, many of which still stand. These picturesque white buildings dotting the landscape must give the people and the visitors a sense of permanency and security in the goodness of God. The second film was on the life and work of the Rev. John Geddes. It made the gathering realize the courage and fortitude, and above all the faith and trust in God's everlasting providence, of this young minister, who with his wife and young family set out on the journey to the South Seas. The inscription on his tombstone perhaps summarized his work: 'When he came to this Island, there were no Christians and when he died, there were no heathens'.

The meeting closed with prayer.

Kingston Presbyterial Fall Rally

"God Makes It Grow" was the theme of the Fall Rally of Kingston Presbyterial, WMS, held in St. Columba Church, Belleville, Ontario in late September. Mrs. Elsie Hiuser presided over the meeting. Approximately 50 members were present. Reports were given by Mrs. Doreen Dath, the delegate to the P.W. Conference; Mrs. Mary Kingston, delegate to Synodical and Mrs. Elsie Hiuser, delegate to Council.

After the lunch break, Mrs. Doreen Dath led the group in a Hymn Sing starting with the Conference Hymn. The group was then introduced to Miss May Nutt and the new Area Educational Consultant, Miss Mary Jane Bissett and they gave us a very interesting presentation on "Church Growth".

The meeting was brought to a close as courtesies by Miss Jessie Rogers were extended to those who provided us with such a "pleasant day". The closing Worship service was presented by the ladies from St. Peter's Church in Madoc.

Brampton Presbyterial Fall Rally

The four Areas of Brampton Presbyterial held one Fall Rally on Tuesday, September 30 at St. Andrews Church, Brampton. Seventy-six ladies attended.

A time of Fellowship and Tea was held at 1 p.m. followed by the film "The Cross and the Lotus" as an introduction to the new study theme based on India and Nepal.

Rev. Glen Davis as moderator introduced his panel: Dr. Margaret Kennedy and Miss Doreen Morrison. Rev. Davis asked them questions regarding their life in India and the changes they had seen during their stay there. Most of these changes took place in education, farming, medicine and the Church.

Rev. Davis commented on the new study which includes Dr. Margaret Kennedy's new book "The Flame in the Forest" and urged all groups to try and use this study.

The closing worship Service was taken by Area 1.

Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

Books of Beginnings—Studies in Genesis and Acts $1.50
by Carol Brighton Goldstein and Robert M. Goldstein

This study, prepared for Lutheran Church Women, is based on selected chapters from Genesis and the Book of Acts. The Bible has a distinctive answer to the questions, "Where did this world come from?" and "Why is the world the way it is?"

The first five studies from Genesis are entitled: "God began it gloriously"—in which we are encouraged to appreciate God's creation and not to take the glories around us for granted; "Feelings and Needs"—deals with the second creation story and we learn that God cares about our deepest feelings and needs; "Rebellion and Technology"—(Tower of Babel) makes us aware of our motives in using and enjoying technology in our lives; "Promise and Response"—considers changes and challenges; "Conflict and Reconciliation"—in this study of Jacob, we consider how God can change even the worst in us to make us new people.

The other five studies are from the Book of Acts and are entitled: "New Creation"—Pentecost and the coming of the Holy Spirit; "New Life in Community"—the spirit working through men and women in the early church; "Ripples of Change"—Peter's growth in the faith and the relationship between gospel and social action; "The Latest New Thing"—Paul in Athens and our witness to the wide variety of people in our world; "Ending with a Beginning"—Paul's entry into Rome which was a new beginning in the history of the church. This leads us to consider that the need for the spread of the gospel never ends.

This would be an interesting study for a young women's group or a federated group. It is practical and helps us to think of our place as Christians in the community and in the world. Occasionally the writers refer to publications of the Lutheran church. Anyone using this study should write to the Board of Congregational Life, 50 Wynford Dr., Don Mills, Ontario, M3C 1J7 to ask if the Presbyterian Church in Canada has similar publications. There is a Leader's Guide in addition to the study book. It would be helpful but not a necessity.

Anyone wanting to read this book as a personal Bible Study would find it interesting and thought provoking.

(Note: On Page 40, line 18: 'Rome' should read Athens)

—Mary Peckover

Sing a New Song—A Bible Study guide on Isaiah Chapters 40-55. $1.50
Concern Magazine, Spring 1980

The study programme was prepared for Presbyterian women in the United States. The author of the Bible Study is Dr. Isabel Wood Rogers, Professor of Applied Christianity at Presbyterian School of Christian Education, Richmond, Virginia. Each chapter is followed by a "Reflection from a Third World Perspective" written by Nantawan Boonprasat, a member of the Church of Christ in Thailand. Miss Boonprasat is a Ph.D. candidate at Princeton Theological Seminary and plans to return to work in Thailand.

This study could be considered a "mind stretcher". It certainly will make you think but you will be well rewarded as this study gives a wonderful opportunity to become familiar with Second Isaiah (as Chapters 40-55 are called).

Dr. Rogers says, "No biblical writer proclaims more eloquently the sovereignty of God, a God who can be trusted when life is at its very darkest. No biblical writer proclaims more eloquently the Good News of God's redemptive, liberating work among people—not only the Chosen People but all the peoples of the world. In these days we are living through together, no writer could speak more relevantly to us than does this great prophet of the Hebrew exile." Second Isaiah brings a message of comfort and gladness. He shows God's greatness in history. Dr. Rogers brings out all of this as we work through the twelve studies. Miss Boonprasat shows us a different appraoch as she looks at the Bible passages from her background of life in Thailand. There are discussion questions at the end of each chapter.

The group which I attend in Florida will be using this study and I am looking forward to participating in it. Many of the Bible passages are well known and loved. Many have been set to music. Dr. Rogers has written a very timely study to help us learn more about this part of the Bible.

—Mary Peckover

POSTAGE

First Book—$.35
Each additional book—$.10

RESOURCES

NEW! SLIDE SETS & FILMSTRIP TO SUPPLEMENT INDIA/NEPAL STUDY

1. "Hills of Hope"—slide set on Nepal and the work of the United Mission to Nepal, of which our church is a member. (69 slides and typed script which takes less than 10 minutes to read).

2. "Rainbow over Nepal"—slide set with cassette tape commentary—prepared by Judi and John Bertholet who spent two years in Nepal under our church (about 10-12 minutes).

NOTE: Both of the above are available for loan only from the following:

EAST: Atlantic Synod A/V Library,
Rev. Basil Lowery, 113
Torwood Ct., Riverview,
N.B. E1B 2K4.

CENTRAL: Communication Services,
50 Wynford Drive, Don Mills,
Ontario M3C 1J7.

WEST: Mrs. H. B. Wallace, 7706-
80 Avenue, Edmonton,
Alberta T6C 0S4.

3. "A Stranger in India"—Filmstrip based on the 1980 visit to India by the Rev. Glen Davis. Please note that this filmstrip with taped commentary is still in the production stage and will not be available until January 1, 1981. You may buy it for the low price of $6.00 (including cassette tape and script) from Board of World Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

PARTNERS IN INDIA AND NEPAL

Adult Packet

NOTE:
Quick Facts on Nepal was not available in time for inclusion in the study packet. These can be ordered from Missionary Education, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

Give what you have. To some one it may be better than you dare to think.—Longfellow.

LIFE MEMBERSHIPS

At the Council Meeting in May, 1980 the following decision was made:

"That the adult Life Membership, Honorary Membership and In Memoriam program be continued, and that effective *January 1, 1981* the financial requirement be as follows:

Life Membership	$ 50.00
Honorary Membership	$100.00
In Memoriam	$ 25.00 minimum (no limit)".

Please note the change in price of Life Memberships and the fact that In Memoriam Certificates will be available for $25.00 with no maximum amount set.

Certificates should be ordered through the Presbyterial or Synodical Life Membership Secretary. (See "Information for Adult Group Executive" packets for procedure).

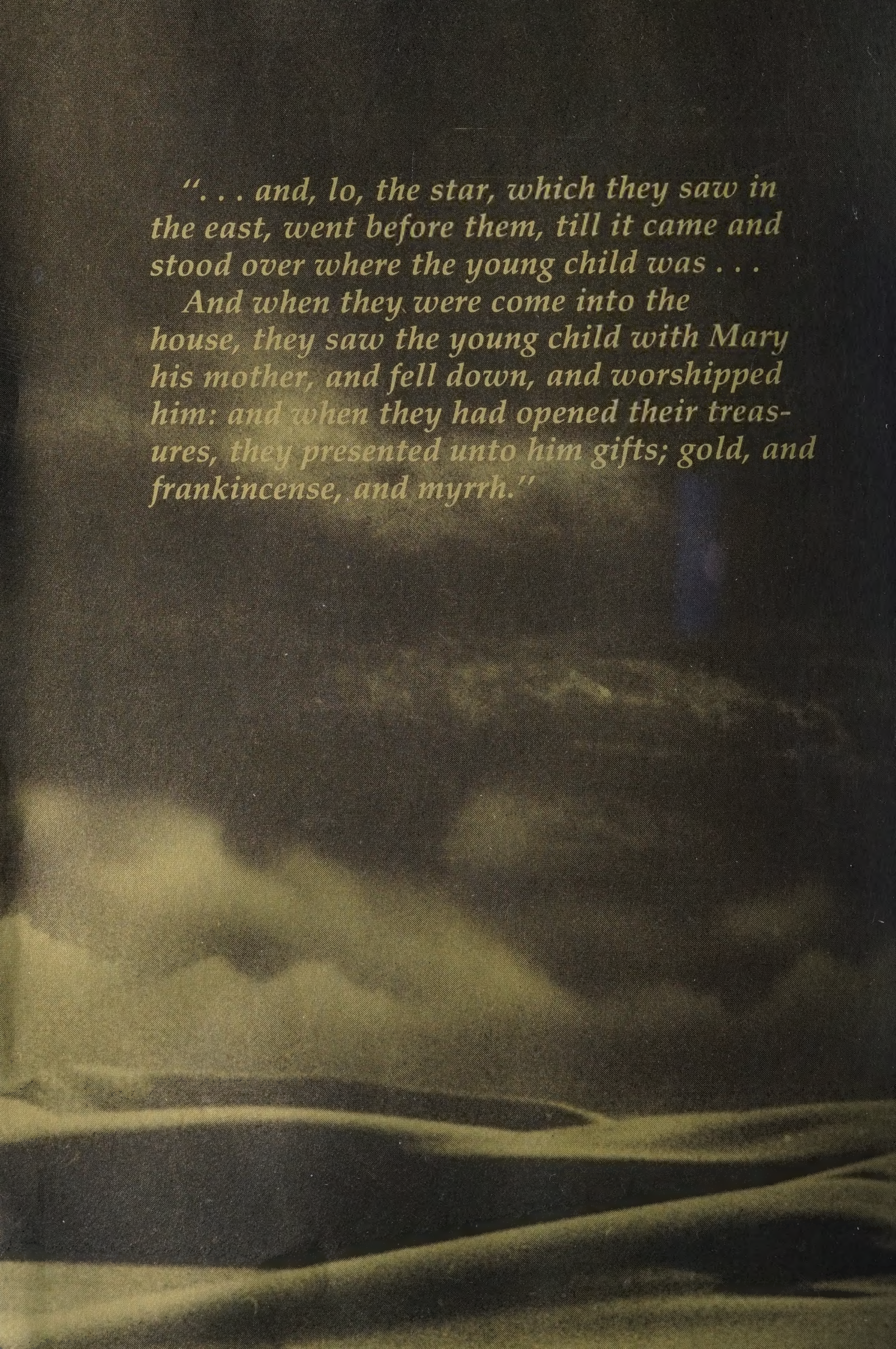
PRICES—W.M.S. MEMBERSHIP PINS

Gold Filled Honorary Membership Pin	$30.00
Gold Filled Life Membership Pin	$18.00*
Sterling Silver Membership Pin	$15.50

*Increased price effective January, 1981

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).



". . . and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was . . .

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."